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FIRST
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HARFORD, PA.

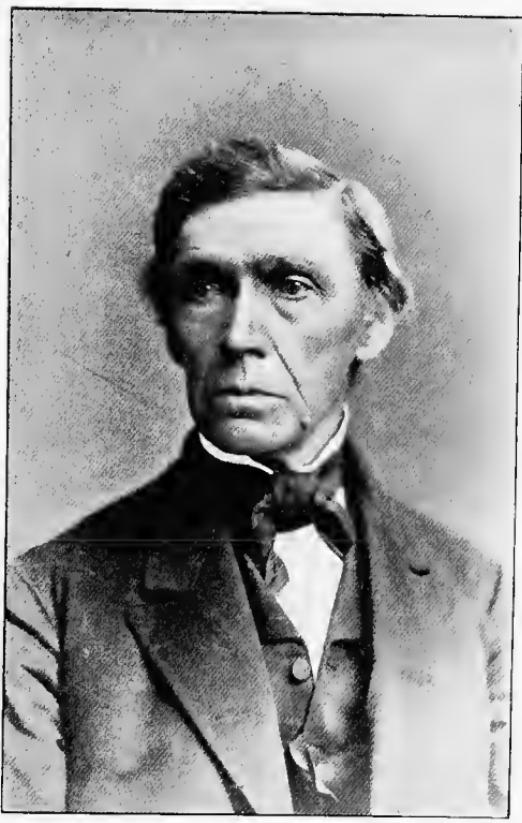
CENTENNIAL
CELEBRATION

JUNE 15, 1900.

Embracing Portraits of Pastors, Church History, Proceedings
of the Day, Addresses, Sermons, and a Complete
Roll of Church Members since
Organization, June
15, 1800.

Compiled by W. L. THACHER.

BINGHAMTON, N. Y.:
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1900.



A. Miller



J. Merriman.
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Nester Light



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HARFORD CONGREGATIONAL CHURCH, HARFORD, PA.

HARFORD CONGREGATIONAL CHURCH.

November 30, 1748, a century and a half ago, the Second Congregational Church of Attleborough, Mass., was organized. Its first pastor, Rev. Peter Thacher, died in 1785, after a service of thirty-seven years. All the Nine Partners were members of his parish, but none of them were professors of religion. Yet these men, while clearing this land in the years immediately following their first visit, May, 1790, abstained from labor on the Sabbath. In their bark-covered cabin which stood on the rocks below the Farrar-hill road, a portion of the day was spent in listening to the reading of religious books. Bringing their families, one by one, into the settlement, these meetings were continued. The arrival of John Tyler and family in 1794, Obadiah Carpenter and family, 1795, and John Thacher and family, 1799, brought persons who were professors, and yet members of the Attleborough Church.

From 1790 to 1800 the settlement increased rapidly. In 1796 a petition was drawn up, stating the desire to be formed into a religious society, noting several points of belief in common with evangelical churches, and hoping ultimately to be formed into a church. This was directed to the General Assembly of the Presbyterian Church, praying them to supply missionaries as much as should be in their power to grant. Signed by Obadiah Carpenter, John Tyler, Hosea Tiffany, Thomas Tiffany, Wright Chamberlin, John Carpenter, Obadiah Carpenter, Jr., Thomas Sweet, Samuel Thacher, Ezra Carpenter, Elias Carpenter, Isaiah Hallstead. Only two of these were professing Christians, while two others were Universalists, and remained so through life.

Ministers of several denominations did favor this wilderness with their presence, often. Sabbath, June 15, 1800, after preaching two sermons in the house of John Tyler, a Presbyterian Church with seven members was organized by

Rev. Jedediah Chapman, who was laboring under the direction of the General Assembly. They all brought letters from the Attleborough Church. They were: Obadiah Carpenter and wife Ama, John Tyler and wife Mercy, Mercy Carpenter, wife of Obadiah Carpenter, Jr., John Thacher and sister Mary.

The Articles of Faith drawn up by Mr. Chapman were only seven in number, and very short. Article fourth asserted the total depravity of man and the doctrine of election in its strongest phase; article fifth declared the perseverance of saints; article seventh settled future existence according to the closing words of Matthew, xxv. chapter. The Covenant was nearly identical with that of the Church to-day, the only material change in ours being the insertion of clause second. This Confession and Covenant, with signatures of the seven members, is yet in existence.

Meetings for public worship were held in John Tyler's house, also in his barn, and in the cabin already referred to. This house, the first framed one in Nine Partners, is still standing. It was located then upon the site of the present residence of E. E. Jones. Ruins of the cabin were dimly visible in 1844.

Two months later, Sarah, wife of John Thacher, united with this infant Church, on profession of faith, being baptized. No more additions were made for nearly three years.

A portion of a letter written by Rev. Seth Williston, while at Willingsborough (now Great Bend), dated January 24, 1803, is here given. He says: "I came to a settlement called the Nine Partners, in Nicholson township, five weeks ago to-day, intending to preach a lecture or two, and then pass on. But God determined otherwise. My first text was I. Peter 1:12, concerning the gospel's being preached with the Holy Ghost, sent down from heaven. This season seemed to be an illustration of the text. They urged me to stay through the week. I agreed to stay and preach the next day. I now agreed to stay over the Sabbath. That Sabbath was a remarkably solemn day. I believe God was in the midst of

the assembly, of a truth. The sermon in the afternoon was concerning the folly and wickedness of men's not improving the little space of life to repent of their sins, make their peace with God, and prepare for heaven. Sabbath evening we had about as full a meeting as in the day time, though there was no moon to make it light. The next day I bade them farewell, and rode down the Wyalusing Creek, spending a little more than two weeks. The people at Nine Partners lay so much on my mind that I concluded to return and see them again. I found that the work of God had spread during my absence. From that time till to-day I have been with them. They have not seemed to think it a burthen to attend sermons day after day, and conferences in the evening. Yesterday there were 170 people at meeting, a great number for such a settlement. Several have obtained a hope of their interest in Christ. Among these there is one man who was first a universalist, and then a deist and an open scoffer at religion. God saw fit to make use of his own wickedness to awaken him. The Sabbath before I came there, brother Woodward administered the Lord's Supper to the little church, and this man made game of it, and endeavored to turn into ridicule this holy ordinance. But the grace of our Lord has been exceeding abundant towards him. The great alteration in this man has appeared to be a great mean in the hand of the Spirit to awaken the attention of other stupid sinners. He now declares that the contemptuous language he used with respect to the sacrament was made use of to awaken his fears. There is a considerable number in the settlement whose attention is much called up to things of the greatest importance, and some are under deep concern and conviction. They appear fully convinced they have never done anything but sin against God all their days. Some of them also see clearly that all they are now engaged about is to secure their own happiness. The old professors appear to have been, in some measure, waiting for this consolation to Israel. They rejoice in what they see,—they are astonished at the goodness of God. It exceeds their hopes. They thank God for

his marvelous grace; and express their thankfulness to the missionary societies in sending laborers into their harvest. Since the date of this letter, I have seen a man from the Nine Partners settlement, who mentions several new awakenings. Also several families, where the morning and evening sacrifice has, within a few days, been introduced."

The man referred to in this letter was Joseph Blanding. His subsequent life was one of sincere and earnest piety. And the Church often placed him on the many committees continually necessary in management and government.

The fruits of this revival were twenty-two additions to the roll. Ten fathers and nine mothers, heads of large and growing families, was a remarkable harvest. The grit, stamina, and activity of the Church for the next fifty years was here determined.

At the examination of these candidates they were required to hand in a written statement of their religious experience. These were often four foolscap pages in length. Discolored with age, tattered and torn, they to-day seem like far-away echoes of tempest-tossed souls, written with tears and sobs. Thrice holy they are. The hands that penned them long ago turned to dust, but the souls that indited them are, we, believe, made white in the blood of the Lamb. These statements were required for nearly thirty years of the Church's history. Very many are yet in existence. At the personal examination, this question was asked: "Would you be willing to be lost, if it were for the glory of God?"

But the six fathers and mothers of the infant church, on the eve of this harvest ingathering, and prompted no doubt in some degree by the wishes of those soon to be received, whose stamp and inclination had been molded away back in the mother-church of Attleborough, could not rest as a Presbyterian Church. Listen to this extract from the records: "Mar. 3, 1803. The Church being met, after prayer to God for direction, and after serious deliberation, solemnly declared themselves to be of the congregational order, by vote unanimously. Voted that the confession of faith and covenant

entitled ‘The Confession of Faith and Covenant of the Second Church of Christ in Attleborough’ shall be our confession and covenant, together with the Cambridge platform, so called, shall be our rule of discipline in all the parts thereof.”

This confession had nineteen planks. The fourth states the belief that had Adam continued holy, all his posterity would have been eternally happy. The eighth declares Christ really God and really man; equal with God. The eleventh believes that notwithstanding what Christ has done for the salvation of mankind, yet no one can possibly be saved unless he be regenerated by the Holy Ghost, or born of the Spirit of God, repent of his sins, and believe in the Lord Jesus Christ. The twelfth believes that salvation is freely offered in the word of God, to every one upon condition of his being born again, repenting of his sins, and believing in Christ. The thirteenth asserts the everlasting happiness of the righteous, the everlasting misery of the wicked.

The Covenant is unusually long; seventeen paragraphs. There is a promise to maintain family prayer morning and evening, to catechise their children, to use the discipline of Matthew xviii, to excommunicate, to sign this covenant, to read it at least once a week, to not allow members of other churches to commune with the Church more than a year without uniting with it. The whole is most searching in its character, and thoroughly binding in its promises.

In a copy of this Confession and Covenant, sent by Daniel Carpenter of Attleborough to his brother, Obadiah Carpenter in Susquehanna, March 5, 1802, a number of sheets of paper were fastened. Here, all the members, down to 1810, signed their names. This document is still in existence. Ninety-four signatures.

The binding and solemn nature of union with the Church could not but exert a powerful influence. Two generations were cast in this mold. Says Prof. Wm. S. Tyler, born here in 1810: “I cannot say that we never felt that there was an excess of parental authority, of Puritanical strictness, of

unbending, old-fashioned rigidity. But we knew that if it was ever excessive, it was the excess of a good thing. We never doubted that the severity, mingled with goodness, of the earthly father, like that of the Heavenly, was the offspring of love."

Again he says: "Providence selected some of the choicest seedcorn from Massachusetts and Connecticut, with a sprinkling of seed from some of the other New England states, to plant on the hills and in the valleys of Hartford. The soil was rocky, the surface was rough, the tillage was hard, the crop was watered with sweat, and sometimes bedewed with tears. But the harvest was all the richer, and the fruit all the sweeter, for the toils and trials and prayers and sacrifices with which it was raised and gathered. They were of Puritan stock. They brought with them the stern theology of Hopkins and Emmons." And he closes, "I charge you, then, not to prove yourselves unworthy of such an ancestry, but to transmit the inheritance you have received from them unimpaired to posterity."

Aug. 17, 1803, John Tyler was selected as delegate to the General Association, a Congregational body. They requested a change in Art. 11 of the Confession. The Church complied. After the words *Holy Ghost*, the following clause was added: "Whieh operation is a free and sovereign act, and the result of the eternal determination of God, and will certainly issue in the complete salvation of those who are the subjects of it." The remainder of the original article was omitted. The General Association was held in Lisle, N. Y., Oct. 18, and one year later at Nine Partners, house of John Tyler, Rev. Seth Williston being Moderator. In December, 1804, the Church made application to this Association to have the Lord's Supper stately administered, and in January they decided to observe the ordinance once in three months and to begin the first Sabbath in February. This rule has been maintained to the present time. As delegates were elected each year, the Church must have been connected with the Association many years.

The Covenant of the Church has already been referred to as a long one. July 3, 1806, the Church thought proper to have a short Covenant formed, to be read at the admission of members. Aug. 7, Rev. Levingworth was present and called for the draft made by committee, which, after some few alterations was accepted. This Covenant is identical with our present one, and was approved by the Association; Seth Williston, scribe. This same year a "Meeting House," 30x22, one story high, was erected.

An entry in Church Record, Oct. 4, 1808, states that a committee was named to select books for reading in meeting. Those chosen were: Erskine's works, Porter's collection, Nathan Strong, President Edwards, John Newton, Doct. Emmons.

Another powerful revival occurred in 1809, under the labors of Revs. Williston, and Joel Benedict. Forty-nine names were added to the roll that year, mostly the sons and daughters of the subjects of the former revival.

With a hundred members now on the roll, the Church felt strong enough to have a pastor. Rev. Ebenezer Kingsbury received a call, Feb. 21, 1810. He was installed Aug. 4, by the Susquehanna Association. He was to serve the Church half the time; the remainder being spent in destitute places in the vicinity, still in the employ of the Missionary Society of Connecticut. Donations were given him, but his salary in cash was only \$150. He was a graduate of Yale, and had been pastor of a church in Jericho, Vt. When he came among us he was forty-eight years old, and he resided here till his death, in his eightieth year. More churches were organized by him in these years than by any other man; the Presbyterian Church at Montrose, 1810, the Presbyterian Church at Ararat, 1813, are examples. He was the first settled pastor in all this section.

In 1816 occurred the first case of discipline. In a period of sixty years, twenty-two persons were excommunicated. The records show brotherly love and carefulness in all these cases. Committees appointed to labor with wayward mem-

bers, not succeeding, were followed by another new committee. The attitude of the Church seemed to be, "O Ephraim! how can I give thee up?" When all means failed, the sentence was announced from the pulpit. And in the printed rolls of the Church their names were very properly left out. They were as though they never had been. In many cases, discipline reclaimed the erring. Public confessions were made; written confessions were signed. They came back to duty, and lived and died in the faith. Through these long trials, ending in excommunication, the Church steadily increased in membership.

Extract from the Record: "April, 1818. The Church convened by appointment. Whereas, there are more than one form of confession of faith and covenant in the Church: Voted unanimously to have but one form and to adopt the following; all other forms to be invalid." Here follows the text of the confession and covenant that remained in use and force for ninety-five years. It does not differ from the Attleborough confession of 1803, with its amendment, and the covenant of 1806. Many copies were printed in pamphlet form, and a few of them are yet in existence. They were given to candidates. In 1886 it was reprinted, and an abstract, half as long, but nowise different in doctrine, was put beside it for use in public service.

In a period of a little over three years, 1818 to 1821, there were sixty-six additions to the Church. The growth of the membership, and better financial and commercial prospects, led to the resolve to erect a new Meeting House. The Philadelphia and Great Bend turnpike was being built, and Harford's expectations were equal to those towns in these latter days, where a railroad through it is to be an established fact.

A subscription paper, dated Jan. 22, 1821, was circulated until it embraced forty-seven names and \$1375. There were thirty-six at \$25, eight at \$50, and one at \$75. The first meeting of subscribers was held in the Center School house, Feb. 5. Very, very many meetings are on record from this

date to July 10, 1827, when the society accepted the finished house from the committee. And these meetings are models of parliamentary procedure. They proceeded cautiously, lest some flaw should vitiate contracts and agreements. Obadiah Carpenter was moderator and Joab Tyler clerk.

Amos Tiffany put up and inclosed the house. Finished this part of the work Nov. 1, 1822. For this he received \$830. To carry through the more expensive finishing off, the subscribers, or proprietors, bid off the ground floor, after it had been marked out for pews. Lee Richardson and Austin Jones did the work. The total cost was \$2,700.

During these six years of planning, working, a difficulty arose in the Church. There were different minds about forming the inside of the house. But that was only the beginning. Bitter remarks, accusations, alienations came in, to the great grief of the pastor. Many attempts were made in Church meetings to close the controversy. It included a dozen members. A counsel was invited. Revs. King, Chittenden, Beach came. Sept. 5, '23, the Church assembled to hear the result. On vote, approved by sixteen yeas, but four did not vote.

The controversy continued. The Susquehanna Presbytery again was asked to interpose. The Church voted to abide by the decision when made, or suffer the consequences according to the gospel rule. All agreed. In May, Revs. King and Jones came. Their decision was a model one. It was accepted, and the difficulty is not referred to again in the records. Rev. Kingsbury appears in all this as a hard worker, an impartial pastor, a judicious manager. The pages of a hundred years are not again marred by such an event.

Sept. 10, 1824, Rev. Kingsbury asked that the pastoral relation be dissolved. The Church did not grant the dissolution. He renewed the request in August, 1827. Church voted that since they might not be able to honorably support him further, they were willing and desirous that the relation be dissolved. This was done by the Presbytery.

Says Williston Thacher: "He was slow spoken in his delivery, not an orator of polished manners and sparkling sentences. The congregation wearied him with their late attendance, showing by their manner that they preferred a new man with their new meeting house."

A subscription paper, dated July, 1828, is in existence, promising Rev. Simeon H. Crane \$500 a year. There are 61 names signed and the footing is \$460. But the good providence of God sent us Rev. Adam Miller, who preached his first sermon, Sept. 21, 1828. The first offer was \$416. This was declined. Afterwards, \$500 was proposed, with four weeks vacation. This was accepted. But the vacation was never used except for occasional visits to relatives.

The new pastor was only twenty-one years old. He entered upon his work with some misgivings. So did the Church. But a few years only were needed to prove to them that a man of uncommon qualities had come among them. He abolished the conference meetings. These were seasons of much controversy and doubtful good. He preached but two sermons on the Sabbath, and a third in outlying districts. Yearly days of fasting, humiliation and prayer were inaugurated. American Home Missions came into the contributions of the Church. The first date is Sept. 15, 1831. Protracted meetings, some of them twelve days long, were held.

Mr. Miller early took up temperance work. It was a new field and it aroused enmity. His first sermon was preached Jan. 29, 1829. A society had been already organized. Soon the ladies followed with one. James Bushnell says Father Kingsbury would take a little strong drink for his stomach's sake. It was a common custom. Considered indispensable. But the good man, when once aroused and enlightened, became a total abstainer. Tyler & Seymour were selling 2,000 gallons of ardent spirits a year. Deacon Tyler bought out Mr. Seymour and then put out the fires of his distillery. Conscience declared it a sin in God's sight. And keen obsrvcrs needed only to watch humanity to be-

come thoroughly converted. The Church came to Adam Miller's position on this.

Just here we stop to note the organization of the Pawtucket Congregational Church. Nine members, all from Attleborough. Date April 17, 1829. Our sister Church in Rhode Island was born.

The years rolled by, bringing goodly accessions to the Church roll. So early as April, 1834, the Church reported to the Presbytery as follows: Total membership, 230. Received by examination the past year, 37. By letter, 3. Died, 4. Dismissed, 3. For Missions, \$63. For Educational funds, \$80. Church members in the Temperance Society, 216. Church members making or selling ardent spirits, none.

March 6, 1851, a meeting of the owners of the pews was held. There was increasing demand for more room for worshipers. The old pews were much on the Attleborough plan; each one a small room. June 9, at another meeting, it was decided to remodel the pews, allowing but two feet four inches for width. Stipulations were drawn. Old pew holders should sit as nearly as possible in their old places; and sales of new pews should apply on cost. Decided to lower the pulpit. Fifty-three names are on this paper, consenting to the plan. As the work went on, plans widened. The open belfry had begun to decay. A new belfry and steeple came into the undertaking, more perhaps for fashion than for utility. The general oversight of all changes and repairs was given to Henry Spearbeck. Fifteen hundred dollars was spent. Re-dedicated January 29, 1852. Rev. Moses Thacher, a grandson of Rev. Peter Thacher, Attleborough, preached the sermon. There were fourteen more pews.

Deeply engraven in the hearts of more than a score of members, with heads now gray, stands the year 1855. Rev. Orson Parker, an evangelist, began labors here March 1. He had great qualifications for the work. Through the crowded seats of the lecture room, in the early evening, he personally labored with each. His quick perception told him

with whom to labor most, and who needed it least. For many were already convicted. Then followed the evening sermon in the Church. Able, earnest, logical, these presentations of truth were listened to with intense interest. He was once a lawyer of eminence, and being converted, turned his whole aim and being to the saving of souls. When in the midst of glowing argument, his attitude, arm, hand, finger, unconsciously took on the very characteristics of a successful pleader at the bar. Leaving, the work was well pushed to a successful close by our pastor. The writer remembers what searching evening sermons he gave through the month of April. We count sixty-seven names on the roll, under the year 1855.

May 3, 1856, Martyn Blanding and family, all members of the Church, asked letters of dismissal to the far West, and Isaac Lyon followed in '57. These men, these families, were given up with sorrow.

The years following indicate health in the Church. Additions went quietly on. Collections for missions were often, and large. The Civil War came on, and though the pastor did not preach on the issues involved, or take any part in political work, no one doubted his position. Once he made his convictions so plainly known that some good, but cautious, men took offence. In his congregation were members intensely hostile to President Lincoln's course.

In 1872 the Church received a number of members; fruits of a revival in the Sweet district. He had pleasure in his work in this locality for years. When asked why he was so partial to that neighborhood he replied: "There is good timber in that section and I am going to work it up."

Our Church, though Congregational, had been led by a Presbyterian pastor for more than forty years. We were on the Presbytery's list; we sent delegates with pastor to those Presbyteries; our contributions went through the same denomination's management; our Church records were examined and approved in writing by the Presbytery. But the General Assembly decreed that such churches must become

Presbyterian, or sever their connection. Rev. Miller brought this before the Church in the latter part of 1874. Nov. 21, on vote, the majority were for union with the Presbytery, change of name and government. But there was a condition in the title of property given by Hosea Tiffany, in the 20's that the name and government of the Church could not be changed without unanimous consent. And some members, yet strong in the faith and ways of the "fathers," prevented this union by their negative votes. Rev. Miller quietly gave the matter up. He laid it away among the inscrutable orderings of Providence.

The fiftieth year of his pastorate was at hand. The Church took up the question of observance with energy. Edwin T. Tiffany, Henry M. Jones, Tyler Brewster, Mrs. John C. Tanner, Mrs. Henry Pennepacker, were chosen committee. Hard work and plenty of it was in store. But a most creditable celebration was the outcome, Oct. 3, 1878. The historical sermon of the preceding Sabbath, the address of Prof. Wm. S. Tyler, the poem of Miss Sarah Jones, the addresses of prominent men from abroad, letters from those who could not be present, all these constitute a most valuable book of 144 pages that the church would not part with. Rev. Anson Smyth remarked in his address that "The head of the table is where MacGregor sits." Yet our pastor, the center of all this occasion, occupied an inconspicuous seat and had almost nothing to say.

Sabbath, Nov. 6, 1881, Rev. Adam Miller, in great feebleness, preached his last sermon and administered the sacrament of the Lord's Supper. His text was Rom. 5:11: "But we also joy in God through our Lord Jesus Christ by whom we have now received the atonement." He read the Confession of Faith and Covenant to Miss Maud Spencer, on profession of her faith. The next Sabbath he was anxious to be with us but too weak to reach us. Dea. Tiffany read a sermon. One week passed, and he was very sick. Another sermon read. One week more and the words passed from lip to lip, "He is not expected to live." The next

Thursday, Dec. 1, he died at the close of the day. Dec. 3, funeral services were conducted at his home. Revs. Best, Crane, Burgess were present. The former made a short address and Rev. Crane led in a prayer that was soul-moving. The face of our dead pastor was thin, but a pleasant expression was on it; as though the triumph of victory had lighted up the dead clay; and on the coffin lid lay a miniature sheaf of wheat.

The Sabbath found our pulpit draped in black; and services for the month were conducted by the deacons. Sabbath, Jan. 15, 1882, a memorial service was conducted by Rev. E. O. Ward of Bethany and Rev. H. J. Crane of Nicholson. The house was crowded. Rev. Ward's text was: "He being dead, yet speaketh."

Estimates of this man have appeared in print and in addresses. This narrative of fifty-three years is also one. His ability in *early* life was very apparent. A pamphlet was published in 1835 by the Susquehanna County Temperance Society containing an argument and appeal by Rev. Adam Miller against traffic in ardent spirits that would do credit to an able lawyer. It is yet in existence. And who, but our loved Sarah Jones, could say better words than these: "We have in the past, do now, and shall to the end, thank God for the faithful, self-sacrificing love that gave us, through all these years, a man whom any church in the land might be proud to call its pastor."

Once more the Church endeavored to become Presbyterian. The services of the Presbytery were felt to be needed in securing a pastor. The record is very full, and the proceedings were ably managed, but some felt it to be their duty to prevent the change. It was defeated.

July 2, 1882, Rev. John Merriam preached his first sermon as our pastor. He pushed forward needed changes in the church interior and lecture room. An efficient Ladies' Aid began. Older in years than his predecessor, or successors, the older members appreciated his ripe spiritual power.

Jan. 27, 1885, Rev. Reuben N. Ives was chosen pastor.

That year the parsonage was remodeled at a cost of \$1400.

May 5, 1886, Rev. Nestor Light was called to our pulpit. His pastorate continued nine years. He initiated the happy custom of Roll Call each year. The pews were made "free." Societies were organized. The interior of the church was necessarily, and very greatly improved. In 1892, through his efforts, we united with the Susquehanna Association, thus getting back into the fold we left three-quarters of a century before. June, '95, Rev. Light resigned and Rev. E. W. Lake filled the pulpit many Sabbaths.

Feb. 1, 1896, John P. Manwell was unanimously chosen by the Church. July 5 he preached his first sermon as pastor. Sept. 9 he was ordained and installed by a council of ministers of the Susquehanna Association. The Y. P. S. C. E. was reorganized, the Junior Endeavor began in '97, the Ladies' Missionary Society revived from its sleep of a half century, and Church Prayer Meetings were maintained, both central and outlying districts.

In March, '98, the Church adopted the Creed of 1883 and Form of Admission submitted by the commission, limited by the formula that the candidate accepts according to the measure of his understanding, the system of Christian truth held by this Church. The old covenant was retained.

We have not passed judgment upon the work of these four pastors. They are all living. Let the historian of June 15, 2000, do this. No verdict can be given on any man's life until he is in his coffin.

One hundred years are completed this afternoon. The Church roll numbers 950 names. The present membership is 159.

The following is the roll of deacons: John Tyler, Obadiah Carpenter, Caleb Richardson, Jr., Moses Thacher, Joab Tyler, Lee Richardson, Preston Richardson, Payson Kingsbury, Onley Thacher, Jared Tyler, Tyler Brewster, Dennison K. Oakley, Edwin T. Tiffany, Wallace L. Thacher, Edward J. Tyler, Calvin D. Ransom, Watson Jeffers.

Roll of Clerks: John Thacher, one year; Samuel Thacher,

six years; Ebenezer Kingsbury, seventeen years; Joab Tyler, eighteen years; Richard K. Gamble, one year; Jared Tyler, thirty years; Wallace L. Thacher, twenty years; Edwin T. Tiffany, present clerk, two years.

Roll of Church Choristers: Samuel Thacher, Joab Tyler, Payson Kingsbury, Henry Spearbeck, Amherst Carpenter, Orton P. Jackson, Shepherd Carpenter, Martyn Blanding, Geo. M. Carpenter, Dennison K. Oakley, Edward K. Richardson, J. Wadsworth Tyler, Wallace L. Thacher, Lyman E. Richardson, George I. Tingley, Edward J. Tyler, Urbane B. Lott.

Sabbath School: Organized about 1816. In 1824, Daniel Oakley, Caleb Coy Richardson, Martyn Blanding, Lee Richardson were prominent in the work. Even in 1830 the school was held in Amos Tiffany's ball-room. Sentiment in early years believed it wrong to hold a school of any kind on the Sabbath. In 1834 the School was taken up by the Church as a part of its work. Previous to this Lee Richardson and Willard Richardson were superintendents. Church selections of that officer run thus: Payson Kingsbury, nine years; Amherst Carpenter, three years; Jared Tyler, twenty-one years; D. K. Oakley, six years; E. T. Tiffany, fifteen years; Watson Jeffers, five years; E. J. Tyler, four years; Edward E. Jones, the present officer, three years.

Hymn Books: Hartford Selection of Hymns, 1799. Village Hymns. Boston Collection of Church Psalmody, 1833. Church Hymn Book with tunes, 1879.

Singing books: Hayden & Handel's collection and Musica Sacra; Favorite tunes, Kendall, Knowlton, Archdale, Dresden, Duke Street, Old Hundred, New Hundred, Antigua, Silver Street, Blackburn, Portugal, China, Windham, Barby.

Then followed "The Shawm." Favorite tunes: Zephyr, Malvern, Rockingham, Captivity, Park Street, Hebron, Ward, Federal Street, Naomi, Coronation, Ortonville, St. Thomas, Greenville, Amesbury.

Next "The Jubilee."—Favorites: Woodworth, Rolland, Ashwell, Retreat, Rothwell, Hamburg, Baden, Rest, Olive's

Brow, Hartel, Edmeston, Agawam, Peterboro, Harvey's Chant, Balerma, Notting-Hill, Evan, Marlow, Romberg, Shirland, Olmutz, Golden Hill, Laban, Clarksville, Lenox, Ariel, Pleyel's Hymn, Benevento, Nuremburg, Nettleton. Then followed "The Psalm King," and lastly "The Leader."

But we lay down the pen, amid a flood of memories. A large volume could be written on these hundred years. But the words of the prophet Daniel come to us: "Shut up the words and seal the book."

" I love thy chureh, O God!
 Her walls before thee stand,
Dear as the apple of thine eye,
 And graven on thy hand.

For her my tears shall fall,
 For her my prayers ascend;
To her my eares and toils be given,
 Till toils and eares shall end."

W. L. THACHER.

CENTENNIAL CELEBRATION.

PLANS AND PREPARATIONS.

At the annual roll-call, June 15, 1899, Pastor Manwell inquired whether we would remember the centennial of this Church, next June, or suffer it to pass by unheeded.

Moved by Watson Jeffers: "That we celebrate the one-hundredth anniversary of the organization of this Church." Seconded.

Amended by Edward E. Jones to include a reunion of Franklin Academy students. Seconded.

After discussion Mr. Jeffers accepted the amendment; and the original motion, as amended, was carried.

Further action was deferred to next business meeting.

Aug. 19. The following were unanimously elected officers to take charge of the Centennial Celebration, June 15, 1900: Watson Jeffers, president; E. T. Tiffany, vice president; W. L. Thacher, secretary; C. S. Johnston, treasurer.

For executive committee: M. J. Chamberlin, E. J. Tyler, W. B. Hammond, Mrs. J. C. Tanner, Mrs. Horace Sweet.

Aug. 30. Meeting of officers and committee at the residence of J. C. Tanner. Secretary was requested to make a list of available students of Franklin Academy, as workers on committee for Reunion.

Appointed committee on Centennial program and speakers: Rev. J. P. Manwell, E. E. Jones, J. C. Tanner.

The Centennial falling on June 15, 1900, the Reunion of Franklin Academy students was placed on the day previous, June 14.

Oct. 2. A motto for Centennial was chosen: Deut. 8:2, "And thou shalt remember all the way which the Lord thy God led thee."

Secretary reported list of all students whom he knew, and whom he supposed to be alive. Also persons from the period 1855 to '65. The former from Academy catalogue, the latter from memory.

He was instructed to write Prof. E. K. Richardson, son of principal Rev. Lyman Richardson, for information as to students from '55 to '65. Rev. Manwell moved that a committee be appointed to select from entire list such persons as would capably serve on committee for Reunion. W. L. Thacher, E. T. Tiffany, C. S. Johnston were appointed.

Rev. Manwell, chairman of committee on speakers, said he had hoped to meet Dr. Storrs while in Boston, and induce him to be with us. He failed to see him. By vote Rev. Manwell was desired to secure him yet, if possible. E. E. Jones suggested inviting Prof. Henry M. Tyler also.

It was thought that the historical address, to be given by the secretary, should be general in its scope. Delegates from the different departments of Church work, such as Sabbath School, Christian Endeavor, must report separately.

Mr. Jones spoke of the five volumes of Church records. They embraced the whole Church history. If destroyed the loss would be irreparable. He suggested that a duplicate of each be made by the secretary, with proper recompense. This was subsequently ordered to be done.

President spoke of the propriety of placing a memorial tablet inside the Church, commemorating the Centennial. Others favored a tablet for Rev. Adam Miller.

Secretary was instructed to report sessions in the county papers.

Nov. 6. Rev. Manwell reported a provisional program, with names of Rev. Eastman and Dr. Stimson as speakers. Dr. Storrs could not come.

A lengthy discussion followed on the Reunion. Mrs. Clara Evelyn S. Brewster was chosen for the Centennial poem.

Dec. 4. Secretary reported good progress in Reunion matters. Prof. Richardson had furnished old records covering the period '55 to '65. E. E. Jones had given secretary val-

able papers covering early Church history, left by a former clerk, Dea. Joab Tyler.

Secretary suggested that instead of tablets placed in the Church, a more satisfactory way of spending the money might be to publish a book containing all histories, sermons, speeches, relics, the roll of the Church, and full catalogue of Academy students. Such a book would honor the worthy men of a hundred years, and also every one who took any part in the proceedings. Gatherings of this kind, costing so much labor and money, should leave behind them an imperishable record. Books, scattered through the country and deposited with historical societies, would hand down the story to the end of time, tablets or monuments would not.

Jan. 8, 1900. Secretary reported that the committee appointed Oct. 2, had selected nineteen names, scattered over the United States, and constituted them a "Committee of Franklin Academy students on Reunion." A circular had been sent each. Responses from twelve had been received. These unanimously recommended the appointment of a "Home Committee" to take charge of the Reunion. The committee of Oct. 2 were now directed to choose from the .. "nineteen" five persons for such purpose.

Suggestion that our choir be invited to prepare suitable anthems for Centennial.

Moved by E. E. Jones that the Attleboro Church and the Pawtucket Church be invited to our Centennial. Each Church to furnish pastor and one delegate; and that they have a place on program. Carried.

A committee on finances of the Centennial was appointed: C. S. Johnston, Watson Jeffers, E. T. Tiffany.

Feb. 5. Secretary reported that the Attleboro Church would send their pastor, Rev. Wilson S. Fritch, and a delegate.

Also that the committee of Oct. 2 had selected a "Home Committee" of five persons for Reunion. On motion of Rev. Manwell the secretary was added to that committee. They

were: E. S. P. Hine, S. J. Adams, A. T. Sweet, Edson M. Tiffany, F. E. Loomis, W. L. Thacher. Centennial officers now relinquished all further control of the Reunion.

Dea. E. J. Tyler was chosen chairman of committee on music for Centennial, with power to select remainder of committee.

Rev. Manwell having no place on program as yet, it was decided that he should introduce and welcome the pastors and delegates of the Mother Church, Attleboro, Mass., and the Sister Church of Pawtucket, R. I. They to follow in their respective addresses.

Discussion on finances and entertainment. Carried unanimously that we have a dinner and a supper. Also that the Centennial shall have a forenoon session; making three for the day. And nine members of the united committees raised \$80 in ten minutes, our treasurer, C. S. Johnston, leading with \$25. This spontaneous outburst was very cheering.

Dea. Tyler named Mrs. J. C. Tanner and E. E. Jones to act with him on music.

Mar. 5. The Reunion having engaged a stenographer, committee voted to retain her for the Centennial. Reunion committee having decided on a pamphlet-catalogue of their own, Centennial committee approved the separation, and voted a similar publication for the Centennial, making the secretary the editor, to do as he saw fit.

Voted to place communion service at close of afternoon session. Committee on Relics appointed: Mrs. Horace Sweet, W. B. Hammond, Rev. Manwell.

Apr. 2. Discussion on entertainment resulted in the choice of Mrs. Horace Sweet, Mrs. E. J. Tyler, Mrs. Julia Estabrook, as committee to take charge of everything connected with this question. Mrs. Estabrook afterward declined, by reason of the illness of her mother, and Mrs. W. B. Hammond was selected as the third.

Plates for the pictures of the Church and Rev. Adam Miller being already in possession, the question was raised whether we should stop with these two as an introduction

to Church book. President Jeffers strongly advocated pictures of all the pastors. Said he, "We ought not to let the saving of a few dollars prevent the formation of a record worthy to go down through time." Discussion. President's wishes were unanimously carried.

[Rev. Ebenezer Kingsbury left no portrait or likeness of himself. The gallery is incomplete.—SEC.]

Mrs. Geo. R. Resseguei was selected for the training of the choir; to begin May 1. Rev. Manwell and Dea. Tiffany were made a committee of invitation to pastors.

May 7. Rev. Frank J. Goodwin, pastor of the Pawtucket Church, had written that he would be with us. Dea. Tyler was empowered to superintend all necessary work inside and outside the Church building. E. E. Jones was appointed to negotiate publication of Church book. Mrs. Sweet made pleasant report on entertainment. E. E. Jones stated that crayons of pastors were all on hand.

Rev. Manwell read correspondence. Said he, "We are disappointed on many speakers." Rev. Eastman, Prof. Henry Tyler, his brother John, and Dr. Stimson could not come. Rev. Manwell had five other persons in mind. Session closed with an estimate of expenses.

May 28. Finances were encouraging. The three members of committee were at work. Rev. Manwell, on program, reported success. Rev. Waters of Binghamton will come. One of the sons of Col. Mason Tyler will represent the Tyler family here if Col. Tyler himself does not come. Rev. L. F. Buell of Syracuse will preach the evening sermon.

Rev. Manwell moved that the committee appointed for decoration on Children's Day, include the flower committee of the Christian Endeavor; and that both be retained for decoration, Centennial Day.

Mrs. Sweet moved that a committee be named for securing entertainment at night. Mrs. U. B. Lott, Miss May Sweet. Mrs. W. B. Hammond were appointed.

June 8. This last session before Centennial was held, like all the others, at J. C. Tanner's, and like the others, opened

with prayer. Finance and transportation discussed. Secretary suggested marking the graves of the seven original members of the Church. Also the six of the Nine Partners who sleep in our cemetery.

THE ONE HUNDREDTH ANNIVERSARY
OF THE
CONGREGATIONAL CHURCH OF HARFORD, PENN'A.
1800-1900.

MOTTO:

"And thou shall remember all the way which the Lord thy God hath led thee."—Deut. 8:2.

JUNE 15th, 1900.

MORNING SESSION.

10:30 o'clock.

Doxology.

DEVOTIONAL SERVICE—[Scripture, Hymn, Prayer.]

REV. JOHN MERRIAM

Anthem.

The Church at Work—Our Efforts in the Vineyard. Representatives of the several Departments of the Church.

GREETINGS from other Churches and invited guests.

POEM, - - - - - MRS. C. E. S. BREWSTER

ADDRESS, - - - - - MASON W. TYLER, ESQ.

Hymn.

AFTERNOON SESSION.

1:15 o'clock.

DEVOTIONAL SERVICE—[Scripture, Hymn, Prayer.]

REV. NESTOR LIGHT

Anthem.

HISTORICAL ADDRESS, - - - - - W. L. THACHER

HYMN. Words by Julius Tyler, Music by Prof. John A. Sophia
A Welcome to Mother Attleboro and Sister Pawtucket,

REV. J. P. MANWELL
Words of Remembrance and Greeting from Mother and Sister, - REV. WILSON S. FRITCH, REV. FRANK J. GOODWIN
SOLO, - - - - MRS. GEORGE R. RESSEGUE
ADDRESS—The Old Meeting House. A story of the Church's Power in Community, Country and Fireside,

- - - - - REV. N. M. WATERS
Hymn.
COMMUNION SERVICE, - - - - DR. EDWARD TAYLOR
Hymn.

"BLEST BE THE TIE."

EVENING SESSION.

7:30 o'clock.

Doxology.

DEVOTIONAL SERVICE—[Scripture, Hymn, Prayer.]
- - - - - REV. R. N. IVES

Anthem.

The Fellowship of the Churches. Greetings from Our Association, - - - - - DR. EDWARD TAYLOR
SOLO, - - - - - MISS JENNIE MOORE
SERMON, - - - - - REV. L. F. BUELL
Closing Words of Counsel from our Mother Church,
- - - - - REV. WILSON S. FRITCH

Anthem.

**MINISTERS OF THE CONGREGATIONAL CHURCH
OF HARFORD.**

REV. EBENEZER KINGSBURY	1810-1827
REV. ADAM MILLER	1828-1881
REV. JOHN MERRIAM.....	1882-1884
REV. REUBEN N. IVES.....	1885-1886
REV. NESTOR LIGHT.....	1886-1895
REV. JOHN P. MANWELL.....	1896-.....

LETTER MISSIVE
FROM THE
CONGREGATIONAL CHURCH
OF
HARFORD, PA.

THE CONGREGATIONAL CHURCH
IN
HARFORD, PA.,

To the Congregational Church in

SENDETH GREETING:

DEAR BRETHREN:

Hitherto the Lord hath brought us on our way, and in his good providence permitted us as a Church to approach our hundredth anniversary. We, therefore, desirous of suitably celebrating the occasion with appropriate and memorable services, do affectionately invite your attendance by your pastor and a delegate at our house of worship on the 15th day of June to rejoice with us and aid us in our celebration.

Wishing you grace, mercy and peace,

We are fraternally yours,

REV. J. P. MANWELL,

DEACON E. T. TIFFANY,

Committee on Invitation.

Invitations are extended to the following Churches and individuals:

The First Congregational Church of Binghamton, N. Y.

The Plymouth Congregational Church of Binghamton, N. Y.

The Congregational Church of Candor, N. Y.

The Congregational Church of Chenango Forks, N. Y.

The Park Church of Elmira, N. Y.

The St. Luke's Congregational Church of Elmira, N. Y.

The Congregational Church of Maine, N. Y.
 The Congregational Church of Newark Valley, N. Y.
 The Congregational Church of Owego, N. Y.
 The Congregational Church of Oakland, Pa.
 The Congregational Church of Clifford, Pa.
 The Second Congregational Church of Attleboro, Mass.
 The Congregational Church of Pawtucket, R. I.
 The Methodist Episcopal Church of Harford.
 Rev. E. W. Lake, Binghamton, N. Y.
 Rev. F. M. Davenport, Kingston, N. Y.
 Rev. A. D. Stowell, Binghamton, N. Y.
 Dr. H. J. Crane, Uniondale, Pa.
 Also the brethren whose names appear on the program.

The following invitation was sent to all members of the Church:

DEAR FRIEND.

One hundred yearly pages of Church history have been written by your Church.

Now, on the fifteenth day of this month of June, in the year of our Lord, nineteen hundred, we are about to close the volume with appropriate service, and at the same time open the new volume of another, and we trust yet more serviceable and inspiring century.

Let nothing prevent your attendance; and may the occasion be for us all memorable for inspiration and blessing; one that shall embark us upon the opening century with new zeal and new power.

Cordially your pastor,
 J. P. MANWELL.

Portraits.—The Lecture Room had been made an attractive spot to every lover of history, and to every person of antiquarian tastes. Upon the wall hung the crayon portraits of all our former pastors, save the first. Nearby was the crayon of Rev. Lyman Richardson, founder of Franklin

Academy and many years its principal. So closely associated was he with this Church during the greater part of his life that he is venerated equally with its pastors. Accompanying this group was the crayon of Rev. Wm. S. Tyler, the distinguished professor of Amherst College; born in Hartford; for some years a member of this Church; and one who never ceased to love it and his native town. Another honored son of this church, Judge Henry W. Williams, a Justice in the Supreme Court of the State, completed the group.

This gallery of honored men was the work and gift of Miss Jennie Leslie, a member of the Church. Judge Williams' portrait was the gift of his widow.

Relics.—We notice the following: 1. The original draft of Articles of Faith and Covenant, drawn up by Rev. Chapman, June 15, 1800, and signed by the seven original members of this Church. 2. The original letters of dismission from the Attleboro Church of John Tyler and wife Mercy, and John Thacher, signed by Cyril Carpenter, Moderator of Church, Feb. 4, 1800. 3. Original minutes of the Susquehanna Association, meeting in Nine Partners (Harford), Sept. 25, 1804. 4. Plan of the interior of the "Meeting house" erected in 1806. Drawn by Clara Tyler Clarke, 1889, and copied by W. L. Thacher. 5. A nearly complete copy of the first hymn books used in the Church. 6. Confession of Faith and Covenant of the Second Congregational Church of Attleboro, adopted by this Church in 1803. Sheets fastened into this pamphlet contain the signatures of members, in most cases by their own hand, ninety-four in number, from 1800 to 1810. 7. Briefs of sermons of Rev. Peter Thacher, first pastor of the Mother Church, in his own hand. 8. A sermon written by Rev. E. Kingsbury, and preached twenty-four years before he became our pastor. 9. A question-book in use in Sabbath School about 1820. 10. Copy of the slab and inscription at the grave of Rev. Peter Thacher, Attleboro. 11. Letter of recommendation, granted to Freeman Peck by the Church in Litchfield, Conn., to unite with this Church, 1812, signed by Lyman Beecher, pastor. 12. Large

diagram and plan of frame of "Meeting house," with front and steeple, by Amos Tiffany. Contract attached, dated Feb. 23, 1821. 13. Diagram of pews, with owners' names attached, in the new "Meeting house," before finished, 1825. 14. Plan of gallery, with pews, and names attached. 15. Deed of land on which Church stands, granted by Hosea and Amos Tiffany, Sept. 4, 1824. It is provided that the grantors shall have the right to open the house on the 24th of June and the 27th of December, yearly, for the use of a Masonic Lodge. Also on the 4th of July for the celebration of American Independence. [NOTE.—This right was exercised till 1838. Amos Tiffany relinquished it for \$25.] 16. Church Manual of the Mother Church, 1881. It begins with the formation in 1748. Total members 1083. Among its deacons are Wilmårths, Carpenters, Thachers, a Read, a Richardson, a Claflen. Among its members are many Harford family names. John Tyler and wife and John Thacher united in 1780. 17. Map of Attleboro, 1832. The town was half woodland. The residence of Deacon Peter Thacher is marked. His son, John Thacher (who came with Rev. Fritch as a delegate), now owns the homestead. The house was erected in 1779 by Rev. Peter Thacher. Daniel Carpenter, a Nine Partner who never settled in Harford, was living in Attleboro, 1832. Scattered over the map are Blackingtons, Caprons, Sweets, Stanleys, etc. 18. Bible used in Lecture Room from 1844 to 1882. Nearly a score of texts are marked by Rev. A. Miller. 19. Hymn Book. A companion of the present pulpit Bible of the Church. Both were presented to the Church at second dedication, 1852, by seventy-three children. Their names are in the present Bible. This hymn book was the "Boston Collection." Being out of print in 1879, the present "Church Hymn Book," by Hatfield, was substituted. 20. Sabbath School hymn books and question books, in use 1840-'60. 21. Records of the "Benevolent Society," 1819. Neat writing; carefully kept. 22. Charter of the First Congregational Society of Harford, 1832, on parchment. George Wolf, Governor. 23. Subscrip-

tion list, 1828, \$460. Sixty-one names. 24. Records, Independent Young Men's Temperance Society, Harford, 1834. Ninety-five signatures. 25. Miller's [Rev. A.] Prize Essay on the immorality of the traffic in ardent spirits. Addressed to the Citizens of Susquehanna County, 1835. 26. Revival Hymns of Rev. Orson Parker, 1855. 27. Duplicate record of Vol. I, Church records, 1800 to 1846. The original is in the writing of John Thacher, Rev. E. Kingsbury, and Dea. Joab Tyler, clerks of the Church. Roll has 463 names. Record of baptisms very long. Some of them go back into the Mother Church for twenty years previous to 1800. Into this duplicate is also copied a book containing the record of all meetings held from 1821 to 1827, relating to the erection of the new "Meeting house." Total 175 pages. To be continued until five volumes are duplicated. 28. Village cemetery map. All lots and avenues marked, both in the old part and the new; and names attached, with numbers. Interments for 104 years. Very valuable. Drafted by E. T. Tiffany. 29. Bass viol used in Church sixty years ago. Payson Kingsbury played it, Geo. Pride later. 30. Foot stove or warmer. Drawer for hot coals. Very generally used in early days. 31. Contribution boxes with long handles, used forty years ago. 32. Two pedestals formerly occupying either side of the pulpit. Upon these stood tall lamps; both in existence; as also one of the ancient bracket lamps. 33. Ancient picture, "The Life and Age of Man."

Choir.—Eight rehearsals in seven weeks, with Mrs. Geo. R. Ressegueie as leader. It involved much care and labor on her part. Her home is five miles out of town. Seven anthems were selected, and the skillful training of nearly twenty voices was very apparent on Centennial day. The renderings were excellent. We owe this lady a debt of gratitude. Her talent in leadership was most convincingly demonstrated. And to our choir we owe merited praise.

The members were: (Sopranos), Mrs. Geo. R. Ressegueie, Mrs. F. W. Wilmarth, Mrs. A. H. Rynearson, Misses Edna Payne, Ethel Tiffany, Susie Matthews, Jennie Shannon,

Mabel Sherwood. (Altos), Misses Lena Payne, Mame Carpenter. (Tenors), W. B. Hammond, Walter Lewis, Leon Tingley, Eugene Osmun. (Bassos), U. B. Lott, E. J. Tyler, Arthur Tingley.

Organist, Miss Minnie Darrow.

Titles of Anthems:

"Sacred Peace,"	<i>A. Baunbach</i>
"Hark, hark my Soul,"	<i>W. O. Perkins</i>
"Something for Thee,"	<i>A. W. Nelson</i>
"God be Merciful,"	<i>M. L. McPhail</i>
"Bread of the World,"	<i>Chas. H. Gabriel</i>
"Hear my Prayer,"	<i>L. O. Emerson</i>
"Saviour, now the day is Ending,"	<i>J. S. Fearis</i>

The choir, usually singing in the left alcove of the audience room, were this day in the gallery, the place prepared for them when the Church was built. At several singings in the afternoon the audience rose, turned, and faced the choir, thus reviving an old custom in the Church. Said a lady, "How vividly this brought back the days of my childhood."

An anniversary hymn was sung in the afternoon, by request. The music is by Prof. S. N. Thatcher of Binghamton.

The sweet singer, Miss Jennie Moore, came back to her native town to remember the Church of her father and mother; to assist in this Centennial. In the evening service she rendered most acceptably the solo, "The Holy City." Miss Lena Payne, organist.

Mrs. C. E. S. Brewster's poem came in the forenoon session. Her voice was low, and most of the audience did not hear. Those that did, praised it. Sarah Jones was once this lady's teacher. The teacher wrote the poem of '78; the pupil that of 1900. The two will stand together. Both productions are most worthy.

Cemetery.—Harford people have a custom once in two years of calling together willing workers for a day of renovation in this "City of the Dead." Its population is nearly or quite one thousand. No lopping head-stones, no weeds and

briars, no disordered fences here. Many of its lots receive reverent care through all the year. The "bee" in May did effective work. White flags, reading "Nine Partner," were placed at the six graves; and another set, reading "Original Member of Church," were placed at seven graves. Printed and prepared by W. B. Hammond.

Church and Yard.—Three days were given up to renovation. E. J. Tyler, an excellent leader and also a hard worker, took charge. Messrs. Jeffers, McConnell, F. P. Tingley, Manwell, Decker, Watson, Withers, Hepburn, Shannon, were workers, inside and outside, as needed; and a score of ladies did most thoroughly a large amount of work in audience room and gallery. Mrs. W. B. Hammond should be remembered. The Christian Endeavor Society efficiently served in work in the Lecture Room.

Solicitors.—Provision was gathered for feeding five hundred. Nothing was purchased. Ladies in different parts of the township were, Mrs. Harry Estabrook, Miss Hattie Alworth, Miss May Sweet, Mrs. W. B. Hammond, Mrs. E. J. Tyler, Mrs. E. M. Watson, Mrs. Frank Hine, Miss Gertrude Stearns, Mrs. Frank Tingley. To Mrs. Hine was entrusted the preparation and serving. Right well she performed the task, assisted by able helpers all through Centennial day. Also at noon by the three members of committee on entertainment.

Decoration.—The Christian Endeavor Society and the Sunday School had the honor of decorating their Church for its one hundredth birthday. This they did through committees from each, making a joint committee as follows: Misses May Sweet, Lou Rogers, Clyde Patterson, Jennie Shannon, Carrie and Nina Williams, Orvey Maynard, Harry Shannon, Frank Hepburn, Walter Maynard, Susie Matthews, Ethel Tiffany, Mabel Sherwood. The great bulk of the work fell on the first two. The Misses Williams prepared the fine mottoes in silver at front and rear of room, and the one in vestibule.

Other Workers.—One among us was always remem-

bering what others forgot; on the alert to do the thing that must be done now, if ever; helping by his judgment those who asked it; taking off burdens from heavily loaded shoulders; working for harmony where discord might come; sacrificing time, comfort, business for the Church and Centennial; our brother, Edward E. Jones.

Our stenographer, Miss Harriet M. Johnston, Susquehanna, deserves mention. She was very faithful. The strain was severe but the place of duty was filled to the last word of the benediction.

The committee on entertainment for the night, Mrs. U. B. Lott, Miss May Sweet, Mrs. W. B. Hammond were also faithful.

And Frank R. Tiffany assumed the whole burden of passenger transportation.

[The committee insist upon the following tribute to our Secretary, Prof. W. L. Thaeher, who has modestly left himself out in the preceding pages.]

"He was the center of everything connected with the Centennial. His head and heart were completely devoted to the work, putting in a large part of his time for six months. Without his ability and careful attention to every detail, our Centennial would have fallen far short of what it was. Compared with the volume of his labors before and after the Centennial, all others are but a trifle. Harford can never repay him for the service, but future generations will rise up to call him blessed."

In the calendar of the Church at Attleboro, for the week beginning June 10, 1900 (a copy of which was sent the Secretary), was the following announcement:

"Friday.—Our daughter Church at Harford, Pa., will celebrate her centennial anniversary. Our Church will be represented by the minister and Mr. John Thaeher."

Verdict.—The very predominant expression of opinion

was, "What a successful Centennial!" Said a lady, "It made me ten years younger." Said another, "You have reached and realized your expectations." One man asked if the ministers present represented the ability, spirit, and theology of Congregationalism. One of the visiting clergymen, writing back, said, "You may be sure that I enjoyed my stay with you very much, and hope that my efforts on your behalf were helpful. If they were, it is all I ask. Certainly your Church has a good record. May you help to make as good a one for the generation that is coming on into the work. I consider it an honor to be a part of that Centennial." Said another visiting clergyman of ripe age and experience, "I have attended many such anniversaries but never one showing so much fine ability in its addresses, and so delightful an atmosphere of sociability." And again, "The whole Centennial was on a plane much higher than the average."

June 25. The Centennial committee met for the last time. Finance was the eager topic, and much pleasure came with the final summing up. We could pay all expenses. The good people of Harford and others who were once with us and still love us had subscribed \$200 for this Centennial. Of this, \$120 will be the cost of this pamphlet-book. Current expenses, \$80.

A vote of thanks was heartily given the Odd Fellows, who granted us their hall free of expense. Mr. and Mrs. J. C. Tanner were thanked for their hospitality in allowing all sessions to be held in their pleasant home.

Closing remarks were made by a number of members. Pleasure had been experienced in our repeated gatherings, even though they were seasons of anxious thought. An important date in the life of the Church had been remembered and suitably celebrated. It has passed into history. We did not forget our duty.

Said one, "Let us begin the new century with love; love

to each other"; which was the echo from the beautiful tribute to Love made by our Mother Church's pastor, in his closing address.



JUNE 15, 1900.

“They gazed intense
Upon the Dial’s face which yonder stands
In gold, before the Sun of Righteousness,
Jehovah; and computes times, seasons, years,
And destinies; and slowly numbers o’er
The mighty cycles of eternity.” — *Pollok*.

One century!

One hundred years!

What a vast panorama of thought floods our minds in its contemplation. Of its beginning we have only the written words of the historian. He tells us of the hardships, privations, and the humble, plodding life. Its ending, we, specially blessed of God, have been permitted to witness. Yes, to labor for and join in with, these special services that marked the Centennial celebration of the Congregational Church of Harford.

The weather was ideal. The showers that marred the Reunion of the previous day had ceased and the air was cooler. Life was thoroughly enjoyable within doors or without.

The dear old Church was dearer than ever this morning. To some of us it had been our home for a half-century. Its tasteful interior was made more so by special decoration. In the rear of the audience-room was our motto: “Thou shalt remember all the way which the Lord thy God led thee.” Over the pulpit was its counterpart: “They shall walk, O Lord, in the light of thy countenance.” Underneath the first was a bank of potted plants and flowers. Over the second were the large figures in silver, 1800-1900. From these, two festoons of evergreen drooped.

On each side of the pulpit were flowers in profusion. More adorned the table. In the alcoves, right and left, were palms and ferns; one being the fine large fern of Mrs.

Julia Estabrook. And wreaths and festoons of evergreens were abundant. Nor in the pretty and appropriate decorations was the flag of our hearts' fealty, "the stars and stripes" forgotten.

In the vestibule were also decorations in evergreen. Prominent was the text: "Praise ye the Lord."

Rev. Wilson S. Fritch was the first arrival; preceding afternoon. Alighting from the Kingsley stage at 3 p. m., he had hastened at once unattended (for our people were at the Reunion) to the Church. Here, and in the Relic room, and the cemetery adjoining, he took those mental notes and impressions that help to form an opinion of a people, a community. But a thoughtful lady found him and soon made him the guest of Pastor Manwell. Ably serving us the next day, he left early Saturday morn, and was in his own pulpit for Sabbath service.

Rev. Frank J. Goodwin, of our "Sister Church," arrived at 11 a. m. He was welcomed by the secretary as an old acquaintance, though they had never met. A pleasant correspondence had removed all restraint. He left for the station at 5 p. m., staying with us only about six hours, and making the long journey of 250 miles solely to please and benefit us.

Revs. Waters, Taylor, Ives, Crane came on the morning stage. Rev. Waters was obliged to leave at 4 p. m. The others remained with us till Saturday. Rev. C. C. Mackay with a load of his parishioners from Oakland was here at 9:30. Rev. Buell of Syracuse did not reach Harford till afternoon, and returned to the station immediately after his evening sermon. Another example of sacrifice of time, strength, comfort, to please us. Mrs. C. E. S. Brewster of Montrose attended the Reunion as well as the Centennial.

Delegate John Thacher and wife from the "Mother Church" arrived at 9:30 from Kingsley. He is a cousin of W. L. Thacher, both being lineal descendants of Rev. Peter Thacher. They returned to Kingsley station Saturday, for the noon train. Mr. Thacher's curiosity to see the land

chosen by the Nine Partners, two of whom were his great-uncles, was gratified. He was astonished at our hills; for Attleboro is a level township. Delegate from the Church at Candor, N. Y., Mrs. Maria Oakley Hull, was a former member of this Church. John Watkins was delegate from Clifford; and Rev. Mackay was accompanied by a delegate.

We are able to note the following from abroad: Prof. S. Newell Thacher and wife, Mrs. Adaline Woalhiser, Mrs. Lizzie Upham, all grandchildren of Samuel Thacher, Nine Partner. Mrs. Jennie Pennepacker, Mrs. Amanda Babcock, Mrs. Cynthia Tiffany Butler, Mrs. W. J. Lowry, Mrs. Mary Bagley Brewster, Mrs. Julia Gere, Mrs. Eleanor S. Thacher, Mrs. Cynthia T. Pickett, Mrs. Amanda B. Sherwood, Dennison K. Oakley and wife, Newell W. Tiffany. All the above, former members of this Church. Also Wm. Pitt Bailey and wife, Harvey Summers and wife, Leo L. LeRoy and wife, William Tanner and wife, Mrs. Maggie S. Curtis and daughter, Mrs. Mary S. Hagar, Mrs. Elvira Browning, Miss Nellie Hartley, Mrs. John Hayden, Mrs. Celia Bailey, Mrs. Helen Simpson, Mrs. Ella Lauder, Mrs. Ann Read Moxley, Mrs. Eleanor Read Elwell, Miss Ruth Marean, Delzene Marean, William Miller, Jasper Seymour, Julius Tyler, E. Dennison Tyler, Mrs. Laura C. Southworth, R. B. Truesdell and wife, Mrs. J. Spaulding, Payson K. Dickerman and son, Messrs. Tompkins, Dr. W. W. Fletcher and wife, Elmer Tiel and wife, Fred E. Moore and wife, Mrs. L. W. Moore, Mrs. Edward Clinton, Prof. J. A. Sophia and wife, Mrs. Lizzie Tiffany, Mrs. Helen Follet, Geo. R. Ressegue, Bert Lott, G. C. Howell, J. M. Brundage.

Roswell Miller of New York, and Fred. A. Miller of Chicago, sons of Rev. A. Miller, sent letters of regret at not being able to accept invitation to be present.

The morning session was well attended. The afternoon session taxed the seating capacity of the Church to its utmost—chairs and benches included—while both sides of the

gallery were full. The attendance at the evening session was smaller.

Dinner was served in Odd Fellows' Hall to 375 persons, and supper to 150. So well had our people contributed to all the necessities of the table that this large number were fully cared for, "without money and without price." It was remarked that though the demand was very great, yet the provision, like the widow's handful of meal and cruse of oil, never failed. "Always enough for one more." The tables were each served by a hostess and waiters, efficiently. And these, though not here named, are gratefully remembered.

The cemetery was an attractive place for rambling. Seats were provided in various parts. Delegate John Thacher looked up all the Thachers. And the hall of relics came in for a share. It is believed they were well examined. One gentleman admired the duplicate record, and wished the privilege of photographing the document just one hundred years old this afternoon—Rev. Chapman's Confession of Faith and signatures.

The old bell that has swung in the belfry for sixty-four years cheerily called us to joyous and sacred services. No like occasion since the Miller semi-centennial of 1878.

And the program for the day was begun.



CENTENNIAL OF CONGREGATIONAL CHURCH.

The pastor explained that as Rev. John Merriam, former pastor of the Church, was not present the opening devotional exercises would be conducted by Dr. Edward Taylor of Binghamton, N. Y.

Dr. Taylor read the Scripture from the fourth chapter of Joshua. Hymn 112.

PRAYER:

Our Father and our Maker, Ancient of Days, meet with us. We don't send a card, we don't send a servant, we have stopped the organ, we have stopped the singing, we have stopped everything, and come in person. We want thee; we must have thee. We will close our house, we will go back to our homes, if we cannot have thee. Lord, is this enough? Art thou satisfied that we want thee? O may the consciousness of the presence of the Father, Son, and Holy Spirit pervade all the assemblies to-day. We pray thee that we may sound a high key-note. Come Holy Spirit, come Holy Spirit; we open our hearts, we are waiting; but we are not waiting for thee, we are waiting on thee. There is no need to wait for thee on so lofty and supreme an occasion. We thank thee for looking after us in nature and providence, for baptizing the earth in showers, for purifying the atmosphere; it seems as if thou hadst laid thyself out to make a day for this occasion. We pray that all who take part here may feel they are ordained, and that this may be an occasion whose influence may be felt down through the centuries that come, for the cause of a blessed Redeemer. Lord, we don't want to come up to these heights and go back again without a blessing. If there is a person that comes here to-day that is a backslider, may such an one turn to Christ with deep love and be saved; if any one comes here to-day that is not a Christian, may the best feature that can attend

us be the conversion of such. Lord, we make it all over, we make it all over to thee; thine the hand, we human beings only just the fingers. We make the whole day over to thee for the sake and name and glory of our Lord Jesus Christ. Amen.

Anthem by choir: "In Thy Care, O Father."

J. P. MANWELL:

I had anticipated that there would be many to-day who would not be thoroughly acquainted with us as a Church, or at least if you have been acquainted with us in the past and have learned to love us in the Church, there are many who have been away from the old place for some years and are not thoroughly acquainted with what we are doing in the present. We are about to inform you to some degree as to our efforts and success in the various departments of our Church work; what is being accomplished by the different departments which they represent.

SUNDAY-SCHOOL REPORT BY E. E. JONES, Sup't:

It was in 1816 that a Sunday-School was organized in this Church, and it has been an "evergreen" Sunday-School from that day to this. It has always been a strong arm of the Church. To-day we have a well-equipped school of 150 members, including a Home Department of 40. At the last County Sunday-School Convention we were pleased to note that our school was well toward the front in the essentials of a good Sunday-School. We endeavor to be progressive and up-to-date in our methods. Quite likely the school would appear different to you now from what it was when you were pupils, but we are sure the changes would meet with your approval, in that all the good traditions of the past are an inspiration for the present and future, and can be traced in the school of to-day. We strive to make strong, healthy, Christian character, the same as you did so successfully in years gone by. We retain your conservatism, but yoke with it the approved and successful methods of our

day. We trust our school is doing much for our Church, community, and country, even as it has all of these many years; and that the history we are making to-day will compare favorably with that of the noble past.

REPORT OF CHRISTIAN ENDEAVOR SOCIETY BY W. B. HAMMOND, Pres't:

The Christian Endeavor Society of our Church was organized in 1888 with nine members, and for a time flourished finely, but was allowed to die out, or nearly so. About four years ago it was reorganized, and since that time has been working for Christ and the Church. There is quite an interest taken in our weekly prayer meetings; and generally a good attendance. Since it was organized it has been a great help to the Church, being a good school for the young in the service of the Church, and helping to hold up the hands of our pastor. The names now on the roll number about 30; quite a number have joined the Church. Money has been given for missionary work, and quite a large sum for Church use.

The following report of the Junior Christian Endeavor Society was read by Pres't Hammond of the Senior Society:

The Junior Christian Endeavor Society was organized in the latter part of 1896 with a membership of about a dozen. The time seemed peculiarly auspicious for such an enterprise, there being a goodly number of children who could be readily reached by it, and for a year or two flourished remarkably, the membership roll at one time reaching 27. The number of members is not quite so large now, being but 23, and the average attendance is 10 or 15. But perhaps we are on as good and substantial a basis as when the membership was larger, the general attendance a little better, and the enthusiasm over a comparatively new thing more in evidence. While we are as desirous as ever for the many to come to the weekly meetings, our chief concern is in the instruction and upbuilding of the little ones who do come,

whether they be few or many. Neither are we so much concerned with the machinery of an Endeavor Society which, especially among children, is apt to require so much attention and lubricating to keep it running; but with the product, well influenced boys and girls, instructed in Christian truth, and taught to handle the Bible. Here lies our chief concern. At the age of fourteen we graduate the children on Christian Endeavor day into the Senior Society with suitable exercises. We have thus far graduated two. One of our number has joined the Church, and since the society was organized, from two to three dollars have been given to missions.

REPORT OF LADIES' AID SOCIETY BY MRS. W. B. HAMMOND:

An efficient auxiliary of the Church is the Ladies' Aid Society, formed in the fall of 1883, during the pastorate of Rev. John Merriam. This society has made many improvements about the Church and parsonage, building in 1886 a dining room and kitchen adjoining the lecture room; and in 1891 ceiling and papering the Church. For the parsonage it has built a barn, laid stone walks, painted the outside and improved the inside. It has also aided in the general Church expenses. During the first fifteen years of its existence it raised nearly \$2000.

REPORT OF LADIES' MISSIONARY SOCIETY READ BY MRS. HORACE SWEET:

The missionary activities of the Church date back to 1819, when the Harford Benevolent Society was formed. Very appropriately, no distinction of sex appears to have been made in this society, but among the list of donors we are sorry to say no feminine names appear, probably because in those good old days one purse, one gift sufficed. Any person subscribing not less than twenty-five cents quarterly and paying it before the first Monday in January, April, July and October was considered a member of this society, and any kind of produce was received in payment. The constitution

says: "The appropriations of this society shall be for the support of domestic missions or the education of pious, indigent young men for the gospel ministry, according to the request of the donor." Apparently the contributions of this society for one year alone amounted to some over \$105.

In 1821 the Ladies' Reading society was formed. At its meetings the members would sew for missionary purposes on materials contributed by their number, with the exception of one who would read for the entertainment and instruction of those present, thus preventing gossip. It is interesting to note that this society had at the start 59 members. In 1830 it remodeled its constitution, and changed its name to the Ladies' Sewing Society, and the number of members was 42. In 1852 we find it again making some changes in its constitution and again changing its name, this time to the Ladies' Benevolent Society, but practically remaining the same as when it first started. It is interesting to notice that much of the material contributed was in yarn and "socks." Though organized for missionary purposes its contributions went later on into home channels, because of the pressure of Church needs, becoming finally the present Ladies' Aid Society.

Thus the Church was left for a time without any distinctly missionary society, though several attempts were made to start one, and finally resulted in our present Ladies' Missionary Society, which was organized in the latter part of 1896 with eight members. It numbers at present 20. Though not large in numbers we feel that God has greatly blessed it. The first year it did little but strive to awaken an interest among the ladies of the Church by studying about the work over the wide field. The next year it supported Boghos Garebedian, an Armenian orphan, in one of the orphanages of Harpoot, Turkey, besides sending \$10 to the Womans' Home Missionary Union and \$3 to the Womans' Board. Last year we did nearly as well and hope to do much better this year. If only all the women of the Church could be upon our roll! A cent a week is all that is

required for membership. How much we might accomplish; and the need is so great! Are we doing all we can to help others know of the blessed Christ? Could the Lord say of each one of us if we were to be called into his presence to-day, "She hath done what she could?"

MRS. J. P. MAWELL,

President.

REV. J. P. MANWELL:

It has occurred to me that these reports would hardly be complete as representing the work of the Church without some report of the pastor in reference to his pastoral labors and the present condition of the Church. We have on our roll at present a total of 156 names. During the very nearly four years which I have been here we have lost by death 9, and by letter, dismissing them to other churches 7; making a total of 16. During that interval of time we have gained 41. In 1896 fifteen were received into the Church, in 1897 nine were received, in the two years of '98 and '99 fifteen were received; during the present year thus far but one. A total of 41 for the very nearly four years. We hold regularly two prayer meetings each week. When I first came here I soon discovered that the people were not minded, and many were not able, to come the long distance to the village for a prayer meeting during the week, and so I thought to myself that as the people couldn't come to the prayer meeting here, the meeting should go to them; so we have since then held a meeting each week in some one of the outside districts, arranging it so that it comes once every two weeks in each district. Our village meeting has been increasing in attendance somewhat, and in interest. I think that the spiritual life of the Church is certainly to-day as high as it has been at any time during my pastorate. Our benevolences are given every two months, one to each of the Congregational Missionary Societies; and our contributions for the past year have been much larger, I am very sure, than for any year since I have been here, and I think for several years.

Thus I think we may safely say that the Church is in a

fairly prosperous condition as regards its spiritual life, and also as regards its temporal welfare. Our trustees perform the work devolving upon them well and manfully. Now we are prepared to hear some of the good things that our guests will bring us to-day, and I don't know that we could do anything more appropriate than to ask Dr. Taylor to bring us first a few words of greeting, if he will begin the list of greetings from our invited guests.

DR. EDWARD TAYLOR: (With some hesitation.)

I always do what they tell me to, and I am going to speak to-night. Friends, I am glad to see you. I don't see anybody that was present when the Church was formed one hundred years ago; I don't know anybody here that will be here one hundred years from now. When we adjourn I suppose it will be to meet one hundred years from now. It is a happy thought to commemorate; we ought to do it right. And it does seem to me exactly as if God had laid himself out to make a day on purpose for us. We are asking him to be here, and he will be the best guest present. But if I don't look out I will say something that I intend to say to-night. It is a great thing to be a pastor of a church one hundred years old; and we hope one hundred years from now they will have as good a report to make as this morning.

REV. J. P. MANWELL, Chairman:

A Church that has drawn peculiarly near to us, or drawn us peculiarly near to it, is the First Congregational Church of Binghamton, which will now bring us its greeting.

REV. N. M. WATERS:

Our delegate is not here I am sorry to say; at least I think he is not here, and he is a citizen of your county, I believe, and we elected him delegate because we thought he would come—Mr. Pratt. I hadn't expected to make my speech just now, but I am going to tell you what was in my heart. I have been wrestling with a temptation. A long time ago

we were taught in the Sunday School that "Thou shalt not covet," but I have been coveting all day. When I came to the train this morning and found Dr. Taylor there with his bright, cheery way, and then sat and listened to him along the road, I said to myself, "I hope if I live to be as old as Dr. Taylor I may be as good and happy as Dr. Taylor." Then I came to the station down here, and I soon found that there was a goodly company of people coming, and I found that many of them had been born here; and I am sorry ever since I hadn't been born here. If I had it to do over again I think I should come here to be born. And as I came along, the vision of loveliness grew, and here were the daisies and buttercups; and I came where the cattle were deep in the grass, and I then wished I could be one of the kind and stand out there with the buttercups and daisies; and there were strawberries red and luscious and ripe hiding amid the green, and I wanted to get out and pick them. And as I rode into town to-day I saw a harbinger of what I hope there is to follow, as I came by the open door of the Odd Fellows' Hall; and I am now living in great expectation. And then I came into church, and went into your chapel, and looked in your pews, and heard that report of which I think you should be proud.

And another thing. If Brother Manwell ever gets promoted to heaven, and may he go late to heaven, I would like to be a candidate; I would like to come here, too. If I could just see these fields and these hills and all the beauty that you have here (with Brother Jones's beautiful house down there), I think this is the choicest spot I have ever seen. And I am here in the name of my Church to say that when we elected our delegate we thought he would come; and the last words I heard this morning before leaving home were the words of my little son and also the words of his grandmother; they were both saying, "I wish I could go, too." The hearts of Binghamton are with you to-day bidding you God speed and God's blessing.

Chairman:

It is not fitting that we should go any farther in our list of friends who would bring us greeting, without first hearing from the former pastors of the Church. One of them is present, Brother Ives.

REV. R. N. IVES:

I should be, and am, very glad to be here; happy to be here. My pastorate here was very short, but blissful. My wife said that she was sorry she ever came to Harford to live because she had to go away, and I felt a little that way myself, though it has been my privilege to return a few times occasionally; but never so glad as to-day. Dr. Taylor says "This is a great occasion." Oh, how great! One hundred years of faithful coming and going to the Lord's house, preaching and laboring for the advancement of his kingdom. And the thought that we are in such awful presence. I don't talk a great deal about the presence of the spirits of those who have withdrawn from us, but I do think they are sometimes very near us, and if so, what presence are we in to-day besides the presence of our blessed Lord?

We have been looking around here in this city of the dead, and they seem not to be dead this morning; they seem to be living in the generation that we greet here to-day. And one of the happiest things that I have to speak of or to be spoken to about, is that I was for a little while pastor of this dear Church in Harford. It was a pleasant experience to me. I wish it might have been a more profitable experience to you. I rejoice to hear the good report from my dear brother, the pastor of this church, and with my Brother Waters I hope his pastorate may be long and pleasant and happy; and co-operative with this, may promote the kingdom of God here. We rejoice with you and are glad.

Chairman:

After listening to these words you cannot wonder at the

love which has followed Brother Ives. Let us sing "Coronation."

Hymn 516, "All Hail the Power of Jesus' Name."

The following letter was read from Rev. Nestor Light, former pastor of the Church:

"I find the burdens of a new settlement so great that it will be impossible to be in Harford to aid in your rejoicing. Wonderful as the hundred years of the past have been, may the second hundred be even more fruitful of good. May the living members consecrate themselves to that end, and may the Great Head of the Church add his blessing."

The following letter was read from F. W. Dickinson, pastor of Congregational Church at Candor, N. Y.:

"It is a matter of great regret to me that I cannot attend your Centennial. For a full month I have had an engagement for the 13th of June which takes me away. Mrs. Hull, a member of our Church and born and brought up in Harford, is a delegate from the Church. Will be present and represent us; that is, she now expects to attend.

"Wishing you God's blessing and the inspiration of the 'cloud of witnesses' above you,

"Yours most fraternally,

"F. W. DICKINSON."

Following letter read from Abel S. Wood, pastor of Congregational Church, Maine, N. Y.:

"Your kind invitation to be present, by pastor and delegate, at the Centennial celebration of the Congregational Church of Harford, is thankfully received by the Congregational Church of Maine, N. Y.

"But we regret that various hindrances combine to prevent our presence on what must be so pleasant an occasion to all concerned. The Church at Maine, however, sends fraternal greetings and hearty congratulations to the Church at Harford, that it has been enabled, for a century,

to hold out the light of truth to the world; and trusts the close of another century may still find the 'Church of the Pilgrims in Harford' standing up for freedom of conscience, and for liberty and fraternity of Christians.

"We congratulate the Harford Church, also, on the fact that in its one hundred years of existence it has had but six pastors. Such a fact is of untold value to the entire fraternity of Congregational Churches. May the evident harmony of the Harford Church prevail for an hundred years to come, and may our Father's richest blessings rest upon all its labors in the salvation of souls.

"Wishing you grace, mercy, and peace, we are fraternally yours,

"ABEL S. WOOD, Pastor,
"SETH C. CARMAN, Clerk."

Chairman:

The Congregational Church of Oakland, no doubt has a representative present, for the pastor wrote that if the weather should be suitable a wagon load of his people expected to come; and surely they could not hesitate to-day on account of the weather.

Is Brother Mackay present?

REV. C. C. MACKAY, Pastor of Congregational Church, Oakland, Pa.:

I wish to state that I am a Scotchman by birth, but by adoption an American citizen, and have come from the state of Rhode Island. I am also pastor of the Oakland Church, and when I received the invitation I assure you I was glad. I was delighted when I read there was something to be said concerning Attleborough and Pawtucket. I said I would go if the Lord permitted me; and so I am here. I expect to hear some entertaining remarks from the Church here, and of the work that has been sent from Attleborough and Pawtucket to this place. I would say in behalf of the Church of Oakland, Pa., we congratulate you upon your great success dur-

ing the hundred years, and hope you will have as great during the next hundred. We hope and trust that we, as a Church, may remain as long upon the earth and do as great and grand work as the people in this Church and those who have gone elsewhere.

The Congregational Church of Clifford being called, a voice from the gallery responded, which proved to be

MR. JOHN WATKINS, Delegate from Congregational Church at Clifford, Pa.

We congratulate you, the Church of Harford, for the successes you have made in the last hundred years, and hope that your children and their children may follow the same God that their fathers and forefathers have followed. The Church of Clifford is thirty-seven years younger than this Church, but in some other respects the same. We have had but six pastors in the century commenced there. We congratulate you, the Church of Harford. Many of our members attended the school, and used to come here years ago. I was one. We were here when Mr. Miller was pastor in 1862; and I am here to-day to represent our Church.

Chairman:

Has not our sister Church across the way words of greeting for us now? Is Brother Fisher, the pastor, present? If not, perhaps Dr. Brundage will respond for the Methodist Church.

DR. BRUNDAGE, Representative of M. E. Church of Harford, Pa.:

I expected the Church across the way would be represented by its pastor. If he is not here, I can say that the Church across the way sends cordial greetings; and we are happy to know that our sister Church here is doing a grand work, and we bid you God speed, and pray God's blessing upon every well-directed effort for the up-building of humanity and the cause of the Master.

Following letter read from Rev. F. M. Davenport, Pastor St. James M. E. Church, Kingston, N. Y.:

"Your kind invitation to attend the 100th anniversary of the Harford Congregational Church has been received. Because of engagements at home it is not possible for me to accept. But I shall follow the proceedings with eager interest. The careers of Adam Miller and Lyman Richardson have been a source of great inspiration to me, and I have high admiration for the people of Harford, for your historic Church, and for the Academy which flourished so long in your midst, and whose influence is immortal.

"Fraternally yours,

"FREDERICK M. DAVENPORT."

Chairman:

Among our invited guests is Dr. Crane of Uniondale.

DR. CRANE, Pastor of Presbyterian Church at Uniondale, Pa.:

I did not expect to be called up to say anything this morning, but I am very glad to be present with you and to greet you upon this anniversary, the 100th of your church-life. We looked upon Harford for many years as a place of great exhibitions. The members of the old Academy from this county and other counties came to be present at those exhibitions. Then your great fair which brings everybody to visit. And we are glad to come to your anniversary to-day. There are many changes here; many things that have riveted my heart to Harford, though I never was a pastor of this Church, and never married a wife here. I think a great deal of Harford people. There sits very close to me the lady that took me by the hand when I was in sin and led me to my Saviour; came to my room when I was in New Milford. Miss Tiffany; now Mrs. Cynthia Butler; you all know her. And it was in Adam Miller's study, the old parsonage here, I was induced to take the first step in the ministry. My first examination was made there with Brother Miller and a few

others; and how they worked for me! If my ministry has been a failure, it is not their fault.

I used to come here quite often to preach. I did it with a great deal of comfort when I came to preach for Brother Miller. I have been here many times; once when I wouldn't have come if I had known what was wanted of me. You telegraphed you wanted me to preside at your Church meeting. I did the best I could, but we got out of it very well.

Then you wanted a minister. People came to me and asked whom they could get. I said, "Get R. N. Ives." They said, "Who is R. N. Ives?" I told them. They wrote, but couldn't get him. They wrote to me, "Whom can we get?" I wrote back simply, "Get R. N. Ives." I passed through the village of Harford and Brother Tiffany, whose name is well known to the churches, Congregational and Methodist, hailed me and said, "Whom will we get?" I said, "Get R. N. Ives." I went on a little way, and met Mr. Jones. He said, "Whom will we get?" I said, "R. N. Ives." I met Brother Ives; he said, "I will not come," but he did come. And these little things brought me to Harford; one of your ladies seeking to bring me into Church when I was a poor, wandering boy from my Father's house; your pastor leading me into the ministry. The old parsonage doesn't look much as it did then.

Meeting these dear friends, helping this Chnrch to get a pastor, I have a good deal of interest. As I come I remember the past; I remember when this Church was ²⁴dedicated, 1852. I was a little boy in school at New Milford; but was wonderfully interested in that service, and it helped me very much in my lifework; men that I had never heard before preaching in a manner that touched my heart. It just kept coming down, and coming down.

There was Adam Miller, who looked after me, from my earliest infancy. As I stood to-day where his body is laid in this cemetary I felt that you, as well as myself, had lost the dearest friend the world ever knew. His heart was so broad and so great.

I am very glad that the Lord has cared for his Church. I hope there will be another centennial, and I hope if it is God's will that he who stands here to-day may see many long years. Of course I cannot remember the first pastor, but he was long a member of the Church of which I was afterwards pastor. And Uncle Lyman Richardson was one of the men who came to me in my father's house and put his hand on my head, and until his death encouraged me to make a man of myself. And another name that I will mention, and it is not a name that will hurt anybody's feelings, a man who had a great deal to do with my life, Henry W. Williams, afterwards Judge in the Supreme Court of this State. Until the hour of his death he continued one of my warmest friends.

Harford is connected to me very intimately when I think of Lyman Richardson and Judge Williams, and others. Shall I mention them? No. I think that every worker is called, and if we are called, we should do it. I think that the woman on the hill in her kitchen work is filling her sphere as well as the great men whose names go down in history. I believe these people in Harford are doing a good work; and we do not wonder that people all over the states look back to Harford. Why? Because it has left an impression upon men; and the influences of a little town like Harford have done so much. I am glad to meet you. May your people grow stronger every way until the Master shall call you higher. May the spire point heavenward and the people look higher until the archangel shall proclaim that time is no more.

Following letter read from William W. Tyler, Dayton, O.:
MR. EDWARD JONES, Harford, Pa.,

Dear Sir—I have just received from my brother, Prof. Henry M. Tyler, your kind invitation to the Harford Centennial, together with the programme, and thank you for them. It will be impossible for me to accept it and to attend. But I often think of you and of the old home.

I am doing at Dayton, a city of 100,000 population, the same work that my great-grandfather and grandfather did at Harford, of starting the first Congregational Church in this city. At the beginning of this year I was elected trustee, deacon, and superintendent of the Sunday-school. I have altogether too many offices and honors. I often look at the photograph of my grandfather which I have, and notice the bullet head and solid figure, and I recall his struggles. I know that I could not do the work that he did. I sometimes doubt whether he could do the work that I am doing in this large city. Providence has a work for each generation and fits us for it. With best wishes,

Yours truly,

WILLIAM W. TYLER.

Following letter was received from Rev. John Merriam:
E. E. JONES,

My Dear Brother—It will give me great pleasure to be with you at your interesting centennial celebration. If I am not there, it will be because it seems impossible for me. While it is getting to be a common thing for churches in these days to celebrate the fact of one hundred years of existence and service, it is with the Harford Church a most interesting occasion. I am glad that I had the privilege of laboring there, and perhaps doing a little good. Our lives must be largely made up of little things. These all enter into, and make up character.

I received a kind letter from your pastor inviting me to be present with you. I appreciate it very much. If I can come I will be down on morning train Friday to Kingsley station. But if it should happen that I am not there, you have my warmest sympathy and desire for the success of the occasion; and heartfelt desire for the present and future success of your grand old Church.

Yours very kindly,

JOHN MERRIAM.

The following Churches and individuals had been invited

by Church missive, but for one reason or another failed to respond either by word or representative:

The Plymouth Congregational Church of Binghamton; the Congregational Church of Chenango Forks, N. Y.; the Park Church of Elmira; the St. Luke's Congregational Church of Elmira; The Congregational Church of Newark Valley; Rev. E. W. Lake of Binghamton, and Rev. A. D. Stowell of Binghamton. The Congregational Church of Owego, N. Y., had replied through its pastor, saying that it was possible that a delegate and himself would be at the centennial, and requesting information as to how to reach here. The information was furnished, but to our regret Brother Bartholomew was not present.

Hymn 422—"My dear Redeemer and my Lord."

Chairman:

It was fitting that Mrs. C. E. S. Brewster of Montrose, should be chosen by the Committee to write the poem for this occasion. Mrs. Brewster was formerly a member of the Church, and her heart wells with love for it still. Her poem, "Century Chimes," she will now read.

CENTURY CHIMES.

Ring old bell! ring out to-day!
 Ring in the same sweet joyous way
 You did when we were young.
 Ring! for children young and old
 Are gathered back to the dear old fold
 Where life in Christ begun.

Our hearts shall feel the old time thrill—
 Then send your echoes from hill to hill
 Deep-toned old Harford bell!
 How much you bring of memory sweet
 Of friends we nevermore shall meet,
 Our lips can never tell.

Ring! for a hundred years have passed
 Since this dear Church was builded fast
 And firm on rock of truth.

For strong and earnest minded men,
 Her firm support and pillars then
 In time of early youth.

So much we owe of all that's good
 To early work in the beechen wood;
 To firm foundations laid—
 So much of honor and homage due
 To honest and earnest souls and true,
 A debt not easy paid.

Just love of God was all that then
 Might call together his chosen men;
 They heard no bell's clear call.
 Perhaps they heard an angel band
 Long gone before to Summer Land;
 With spirit's gentle call.

We almost hear their words of prayer
 As wafted forth on balmy air
 That wondrous day in June;
 Or hear them as their voices raise
 In quavering note of song and praise
 To some sweet old time tune.

The whispering of the forest trees,
 The lazy drone of bumble bees,
 Or robin's cheerful call;
 The singing of a bluebird sweet;
 The quail's sharp cry of "Wheat! more wheat!"
 Are mingled with it all.

So close to Nature's heart— 'twere well
 That Nature's voice and man's should swell
 In one grand hymn of praise;
 So let us join with hearty voice,
 Let all the woods and hills rejoice
 In those historic days.

In Christian work, as everywhere,
 The pioneer has heavy care
 And trials not a few;

But duty shirked or set aside
 Whate'er of storm or ill betide,
 This people never knew.

The stern integrity and truth
 The mother church had taught in youth
 Stood well in every need—
 These men of iron frame and will!
 Who could so well their mission fill
 As they in very deed?

So labored they with earnest zeal,
 Whatever came of woe or weal.
 It all was for the best;
 They never thought to question why;
 They knew they had a helper nigh,
 A “Rock” on which to rest.

The summers came and passed away,
 Their weary forms are laid away
 Upon the hillside near;
 But they are living with us still,
 Their work and worth with honor fill
 The church they loved so dear.

These earnest men and saintly wives
 Taught us a lesson by their lives
 Of faithful duty done;
 And sons and daughters take their place
 The teachings of their parents’ grace
 And finish work begun.

For more than fifty years, a tower
 Of giant strength and mighty power
 Stood strong and firm and true.
 A man whose love of truth and right
 Were ever found a beacon light—
 Whose worthiness we knew.

Somewhere amid the sainted throng
 A gentle spirit tuned to song
 Has strung its golden lyre;

A teacher—poetess—she blest
 The church till called to heavenly rest;
 To sing sweet praises higher.

Small wonder that such record won
 The church to-day fair as the sun
 Stands mid these rocks and hills;
 That north and south and east and west
 Her sons so richly, nobly blest
 Her work with honor fills.

And Fancy brings with Memory sweet
 Dear forms to old familiar seat
 To many here to-day;
 They come as in the years gone by;
 The years! the years that swiftly fly—
 Yet here just for to-day.

And if to-day an angel throng
 Shall join in anthem, praise, and song;
 If voices from the past
 Teach us a lesson of faith and trust
 And lives so grand and pure and just
 O'er all a halo cast,

Then years to come like beacon star
 The church shall shed its light afar;
 Its mission well fulfill—
 And God from out whose mighty hand
 “The centuries fall like grains of sand”
 Shall guard and keep it still.

CLARA EVELYN S. BREWSTER.

Mason W. Tyler, Esq., not being present, his address on program was omitted.

Hymn 710—“Come Thou Fount of Every Blessing.”

Benediction by Rev. R. N. Ives.

(Dinner served at Odd Fellows' Hall by ladies of the Church.)

AFTERNOON SESSION.

Doxology.

Devotional Exercises led by Dr. Crane in the absence of Rev. Nestor Light.

Scripture Reading—121st Psalm.

Hymn 670—“Just as I am.”

PRAYER BY REV. CRANE:

O God, Our Father who art in Heaven, we would hallow thy name as again we come into thy courts and seek to praise thee; and we pray thee, O God, that thou wilt give us grace to serve thee aright this afternoon; we feel that thou didst meet with us in the morning service and poured thy blessing upon this people. We thank thee that this afternoon we have the same covenant-keeping God who kept our fathers, and didst give them wondrous privileges. We thank thee, O Lord, for the men and women back in the early dawn of the century; they came here with their hearts in their hands; they came here with the Bible in their hands; and while a hundred years have passed still they and their children and their children's children have ever kept the fire burning upon this altar. And we thank thee Heavenly Father that to-day they can say “Hitherto hath the Lord helped us.” We thank thee, O God, for the noble men who have here left an influence, who have taught here, who have preached God to the people and led them to their Lord and Saviour Jesus Christ. We pray thee that thou wilt never leave nor forsake thy people, and grant that these people may realize how good the Lord is. We thank thee, our Father, for the history of the past; we thank thee, O God, for the standing and purpose of to-day. We pray thee that they may go on in the future and that they may have God's blessing to guide them. And now, dear Lord, we pray for a

speeial blessing upon the work of this Chureh in this community. But we are here to-day, Heavenly Father, in the interest of this Church and for what thou hast done for them during these long, long years. We thank thee, O God, for these people who have eome here to-day to praise the Lord for his goodness; and may their last days be their best days, full of grateful joy. And, O God, we ask a blessing upon the Sunday School, upon the Christian Endeavor, upon the Ladies' Aid, upon every offieer of the Chureh or society; that they may seek to work, not for self, but for the upbuilding of God's kingdom. Bless the pastor of this Chureh, and dear Lord we pray thee that thou wilt remember him as in the past; and, O God, it is not of the man merely; wilt thou grant to keep him in bodily health and in spiritual health; may his mind be broadened and enlarged every day; and, O Lord, grant that every time he comes before his people his heart may go out to the hearts of the people. Be thou in every part of this afternoon's serviee; bless every speaker and those who are here; and when we go home we ean say "Nearer my God to Thee, Nearer to Thee." And to the Father, Son and Holy Spirit be praise and glory evermore. Amen.

Anthem by Choir.

Chairman:

We are fortunate in having among us a man with a passion for history, coupled with patience and ability for research. That man is Mr. W. L. Thacher. Brother Thacher will now read the historieal address.

[This history appears as the first chapter in this book. Mr. Thaeher sought to write on points not so generally known as previous histories have given. There are four histories of this Chureh in existenee: Miller's Historieal Discourse, 1844; Miller's Historieal Discourse, 1878; Prof. Wm. S. Tyler's Address, 1878; W. L. Thaeher's Chapter XV, in Harford's Centennial History.]

Hymn. Words by Julius Tyler. Music by Prof. J. A. Sophia.

1.

O, God! our Father's God! to thee
We humbly bend the adoring knee;
And grateful sing thy glorius praise,
To whom the centuries are as days.

2.

Thy hand pours out the years, they go
Onward in their resistless flow;
Men rise and sink and all is o'cr,
Thou art the same forevermore.

3.

Those grand old patriarchs owned thee God,
With reverence looked to thine abode;
Their Maker, thou! their rightful Lord!
Through endless years to be adored.

4.

Thou was't their Rock, their feet stood fast,
Thou was't a refuge from the blast;
As the tall beeches on the steep
Their faith was rooted wide and deep.

5.

These rocks and hills oft echoed then,
The prayers of those God-fearing men;
And Watts' hymns in cabins rude
Made vocal all the solitude.

6.

And on these hills as friends, not foes,
The Church and School together rose;
Twin instruments in them we find,
To bless and elevate mankind.

7.

Oh, be it ours, with filial fear,
To cherish what they planted here;

With hearts as warm and love as broad;
To hold the Fort for truth and God!

JULIUS TYLER.

A welcome to Mother Attleborough and Sister Paw-tucket, by Rev. J. P. Manwell:

Whatever may be true of other worlds lying so largely beyond our ken, certainly nothing is more true or more characteristic of this world than that it is a world of cause and effect; beginning and end; Creator and created. But something that is quite as true and quite as characteristic is this: That it is a world of change; and especially this portion of it, our western hemisphere; especially since our Pilgrim Fathers landed upon Plymouth Rock, locating that tremendous far-reaching force of energetic, ambitious manhood in old New England. Here they had vast reaches of unexplored land to penetrate; here they had plenty of difficulties and obstacles to overcome; changes they were continually making; so that one has to make something of an effort to have the imagination picture things as they were one hundred years ago. And all these changes are the effects resulting from causes; children owing filial gratitude to their mothers for their very being. Such are we as a Church; a child owing filial gratitude to that mother, old Attleborough, who, we rejoice to know, has not forgotten us, but still treasures us in her affection. And we reciprocate that affection, and honor the good old mother that gave us birth. We came from her; to her we owe the fact of our being; and not only the fact of our being as a Church, but the intellectual and moral tone of our community had its origin back there.

It is no matter of chance that this white spired church points its steeple heavenward from a Pennsylvania hill. It is nothing of hap-hazard that the intellectual and moral tone of our community was such that in years past it singled us out for a peculiar honor among the villages that cluster about us. All these things had their origin further

back; and if we have sent out into the world men who have impressed upon the world the mark of their nobility it is not a matter of simply good luck, unless it be the luck of a good birth. Streams of virtue, for the individual, while they may be added to or detracted from, have their source in other lives; and so it is with the streams of virtue in communities.

One hundred and ten years ago all this land about you, as you know, was covered with forests; these farmhouses that here and there dot the landscape, with their smoke from the family hearthside curling upward, were not here then; no homes were here then but the Indian wigwam and the dens of the wild beast; and a civilized community here was nothing but the dream of the passing hunter or the mercenary expectation of some land speculator. But all this was to come, and any such dream was not idle. The community was to be.

Now that community would have, must have, some sort of an intellectual tone; some degree of spiritual life; some kind of morality. And what was to determine all this? It was being determined and being prepared in old Attleborough at least a few years previous to the hundred and ten years, and how many years previous who can tell. The remark of Holmes, "If you want to educate a child you must begin a hundred years before he is born," is full of meaning here. Back there, and to a large degree under the shadow of the Congregational Church of Attleboro, and under the preaching of Peter Thacher in that Church, were being prepared the characters that were to come into this wilderness, and were to determine the life of this community.

As you have heard from the historical address of Mr. Thacher, none of the original settlers were professing Christians; though I suppose they were all men of morality; but within three or four years after the first crops were put into this rigid soil, several members from the Attleboro Church settled here in the country; settled here in the wilderness. They had not been accustomed in the old home to forsake the assembling of themselves together; they would not here.

Under the bark roof of the log cabin over on yonder hillside they had their Sabbath service. They were reproducing the old New England Church to the best of their ability. We are older, friends, than perhaps you think, for there might almost be said to be the first Church of Harford; there it might be said that this Church had its origin and beginning, on yonder hillside under the bark roof of the log-cabin. There was formed the Harford Congregational Church, and later by formal vote was so recognized. Being organized from those who had come here as members of the Church in Attleboro it is the more evident that this Church owes its beginning at least to that Church, because all of those seven members had come here as members of the Attleboro Church, and there was no accession to their membership save one more in two months by profession; there was no other accession to that little nucleus of the growing Church for three years.

Thus to you, the Church of Attleboro, represented by your pastor and delegate to-day, we owe our origin. We are grateful for what you have done for us. We are grateful for the characters that you sent here to make this beginning; and now it is fitting after one hundred years of separation that you should come to see what we have done. We are not going to tell you that we have all of us always done the best we could; we are sorry that we can't say so; but, like the noble father of our country, we have too much integrity left in us after one hundred years to tell a lie to our mother when she comes to visit us. But we have done something besides cutting the trees down, and you have come here to see what things we have accomplished. We think you should have come long ago, but perhaps we never invited you. At all events we are glad you are here now. You are older than we are, by fifty years and more. You are larger than we are, more than twice as large, I think. We venerate you. You can come to us with words of counsel, and therefore we welcome you. We welcome you because of what you are, noble mother, and because of what we are, through you.

And now to our sister Pawtucket we have words of welcome to address. Of course you are younger than we and yet you have outstripped us in numbers, being more than twice as large as we are; I don't know but that you have outstripped the old Church of Attleboro in numbers. Whether you are equally as far in advance of us in spiritual life, the great end for which we as a Church and all Churches should exist, I cannot tell. Perhaps only the Master, the great Head of the Church, can know. But you can give us words of inspiration. You have doubtless had obstacles in your pathway; you have doubtless had hardships to overcome. We confess that for us the pathway of the future is not entirely free from clouds of discouragement that sometimes hang dark over our way. But we have passed through the dark clouds of the past; the God of our fathers never has wholly forsaken us in spite of our errors; and we trust that he will be with us still in the life of the future and that he will lead us on. But you, coming from your history, coming from your land, may be able to bring something of inspiration for us, something of encouragement for us. And we welcome you because you are bound by the same ties, to the same common mother beloved. You a daughter beloved as are also we. And we have, then, as hearty words of welcome for you, our sister, as we have for our mother Attleboro.

And now, though this is the occasion for commemorating what has gone on before, such an occasion as this should surely look to the future. While we look back to the past and see the way over which we have come and look at the virtues of our forefathers, and while we look back over the past and see the reason that we have for gratitude to our fathers' God, we would have an occasion like this as well look forward into the future, and be pregnant with inspiration and encouragement for that future. We do not hold to the doctrine that what was good enough for our fathers is good enough for us; a doctrine that has "canned alive" the vast empire of China; that has also "canned alive" some

churches. But never getting the cover on so tight but that they begin to spoil. And if the process is continued in, many a village or city street becomes strewn with the decayed elements of a ruined church. Not to that doctrine do we hold, but we would press on to something better yet. While we recognize the glories of the past and are thankful for them, we would press on to higher attainments; and Mother and Sister, let us all unite in this looking forward into the future after we have taken a backward glance into the past; and let this centennial occasion be the beginning of a closer fellowship that shall go on and on into the centuries to come. You are both of you possessed of some advantages that we as a country Church here among the Pennsylvania hills are not possessed of. Possibly we may have some advantages that you do not have. But you can bring us help by what you are, and we hope we may give you something of help and encouragement to carry with you from this occasion to which we so heartily welcome you.

Words of Remembrance and Greeting from Mother Attleboro. By Rev. Wilson S. Fritch:

In Massachusetts, in the churches, they keep a clock in the rear of the building so that the minister can see how short his sermon is, but so that the congregation cannot see how long it is; and being supposed to represent some of the traditions of Massachusetts to-day I will follow it. I will keep the time piece before my eye.

Whoever kneels by the tombstones in the adjoining cemetery and reads the names inscribed thereon, and reads also the names inscribed upon the tombstones of the old burying ground in the rear of the Second Congregational Church of Attleboro must conclude that these two towns have been very nearly united, for you can find many of the same names in that cemetery that you can here. For those first Pilgrims who came through these wilds in the first years of this century bore some of the names of the prominent families of Attleboro; names which have existed in our Chnrch and

town to this day. Indeed those people were but for a little time divided, so that those that lie buried in these two cemeteries are now reunited in the eternal world. Their course of life has been like a river, where a little island divides the stream in its course for a time; but when that island is passed it is reunited; and so they are reunited again in the eternal world. We were one in the past; we are one in spirit still. I cannot stop to mention these names.

When your committee were conferring with me as to coming here they didn't say what I should speak about, but they set me down, and said if I stayed with you awhile I would know what to say. The difficulty now is not to know what might be wanted and would be of interest to a gathering like this, but the difficulty is in selecting what I might say. We find the Tiffanys and the Carpenters, the Wilmarths and the Thachers, and so many, many others of those great family names. Some of you may be interested to know that just before coming here I called upon one of the Carpenter family, who showed me the genealogical table. And first we traced back the Carpenter family to the close of the 13th century, where one, A. B. Carpenter, was town clerk of London for twenty years. So these families have come from good stock; many of them doubtless lived beyond the date of the landing of the Pilgrim fathers on the eastern shores of our country.

As I was coming up from Kingsley station and the team took steps in the highway and rested, and then took more steps and rested again, and kept repeating that process, I wondered why it was those early settlers established themselves upon these hills. Several suggestions came to my mind; one of them was that they must have been a very godly people and desired to live as near heaven as possible; another was that being familiar with the rocks of Massachusetts they thought rocks were absolutely necessary to the fertility of the soil, and so they came where it was rocky; another reason was that they had the spirit in them that was in Canaan, and wanted to put their seeds upon a hard

place, and transform it into a beautiful garden; but perhaps they didn't think of these material considerations. At all events history has justified them in their selection of a home. It is true there has been no great city built here; there have been no rich mines opened here; but they have produced majestic men; and men are more than cities and more than mines. It has not been my privilege to make the acquaintance of many of the descendants of the people that settled here. I remember one, Prof. John Tyler, a man of great thought and of strong manhood. If we may take him as a fair sample of the type of manhood produced here we may well sing the doxology when we think of the sentiment laid here years ago. The profit has been worth all the energy and the pain it may have cost; for there is nothing in all the world that can be compared with real manhood and real womanhood. It is the next thing to God himself, in whose nature such souls are created.

In Attleboro we are not on the hills; we are on the plain. Perhaps you may think it is the Plain of Babylon; and perhaps we may say our brother of your sister Church, Brother Goodwin, comes from the plain that is towards Sodom; at least he is to the south and west of us; but I confess whatever you may call that plain, they are a saver of souls unto life. Attleboro has changed very greatly in the last twenty years. It has been very prosperous. We have now a population of about ten thousand people, and indeed some of our prominent citizens are speaking of the future city of Attleboro, and some of them are thinking of the mayoralty of the city; but not in a selfish way, however.

Your mother Church has sent out several Churches; this was the first I believe, and then the Church in Pawtucket to which reference has been made. And I want to call your attention to the fact that your grandmother still lives; what used to be the first Church of Attleboro, the North Church. The town has been divided. But the Church in North Attleboro is the mother of us all; the mother of the Second Church, and your grandmother and the grandmother of the

First Church of Pawtucket. Our mother, your grandmother, is still exceedingly vigorous. They have done remarkably good work. They have a pastor who has been there thirty-one years, and is building up in the providence of God, manhood and womanhood that will tell in future generations. The Second Church has given birth to societies of the Congregational order, but the Church has also given birth to societies of different kinds. The Methodist Episcopal Church of Attleboro, originating with us, has now a membership of three hundred, and I understand is one of the strongest churches in their conference. The Universalist Church came out of the Second Church; The Baptist Church has come out of our society; and lately an Episcopal Church. All these we claim in our relationship, and we bid them Godspeed, and there is the kindest feeling of unity among these Churches of the old town of Attleboro.

Of course the Church I represent wants me to bid you Godspeed with all my heart. Your invitation came at our special meeting and it was decided that it be accepted at once. We are glad to hear of your success and continued prosperity. We look back a century, but really we cannot appreciate this without looking back more than a century. All through the past century we see the progress of liberty and religion. Religion and civil liberty going hand in hand. One leading the other; the two keeping close together. They can never be sundered. The old idea of a state was the formation of an empire by conquest; it was the method of building a state by brute force; the higher impulse did not dominate as it does to-day. And even in Old Testament times the Hebrews themselves crushed out their enemies; didn't recognize them at all. The next advance came with the Roman invasion when the Roman power conquered the outlying districts but allowed them no representation in government. That was making an empire by conquest. Where all the people are represented directly or indirectly in the government, that idea had its rise in the northwest of Europe among the Angles and was then carried on into

Great Britain where it had a large development; was transported from Britain to these shores by the Pilgrim fathers; and we remember with great pride the presence and work and influence of the Pilgrim fathers. And the Quakers brought the same idea of liberty and equality into this state. And the Huguenots, pilgrims of another nation, carried the same principle of equality to the Carolinas. And so we have come into this heritage of equality of civil and religious liberty. And we may truly say that among the Pilgrims and the early New England people this idea came to its fullest expression, especially in the town meeting, where every man had a voice. We cannot too highly estimate that form of government; the idea that I am as good as you, you are as good as I, you are as good as your neighbor, and that is not egotistical. When we say I am as good as you, that means I have as much responsibility as you.

So this heritage has come to us. I must not detain you much longer. It is a precious heritage. This coming of the Pilgrim fathers has often been compared to the exodus of the children of Israel from Egypt. I think a century after our life in this world people will see that the coming of the Pilgrim to American shores was as important in the development of this work, even, as the exodus of the children of Israel from Egypt. A larger life, a more thorough liberation. But God is doing all these things. As I go on in life I feel it more and more that God is in all things and all things are from his hands. He makes of one blood every nation of men to dwell on all the face of the earth, and has determined the times before appointed and the bounds of their habitation. The stream flows on because God is in it. We are a part of that stream.

An old question was propounded to candidates for admittance into this Church, in the early history of this Church, "Would you be willing to be damned or lost if it were for the glory of God?" We don't bring that test now. In our thought it would be incongruous, but there was a mighty principle represented in that test. What does it mean?

"Though he slay me yet will I trust in him." Though he slay me yet will I recognize him as the absolute God. We need to have the same confidence without the least reservation, that we may go where his providence leads us without fear. In confidence in the truth that God is with us, we shall triumph. Without such confidence we must be weak and wavering and afraid. We must have the conscious presence, the infinite power and love, and the perfect wisdom, as the rock upon which we stand, and the inspiration of all real service.

And again in the name of your mother Church, God bless you and God speed your work. Hold the banner of the cross high! Let the glory of his self-sacrificing love be brighter and brighter. And I think his vigorous life near its close applies to us as churches.

"One who never turned his back but marched breast forward,

Never doubted clouds would break,

Never dreamed, though right were worsted, wrong would triumph.

Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's worktime
Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,
'Strive and thrive!' Cry 'Speed,—fight on, fare ever
There as here!'"

Chairman:

Rev. Frank J. Goodwin, pastor of the Congregational Church of Pawtucket, R. I., now brings us words of remembrance and greeting from our sister Church.

REV. FRANK J. GOODWIN:

I am very much indebted to you, my friends, for the honor which you have done to the Church which I serve, in inviting me to be here to-day. I desire to extend the congratulating

lations of the Pawtucket Congregational Church to this Church upon this happy occasion. I was much interested as I read over the program to notice that the committee had put me down for words of "Remembrance and Greeting." I cannot claim to have a memory or an experience that would go back over the long period of a hundred years; I feel almost discouraged in attempting to give words of remembrance; but there are some words of reminiscence which can be gathered from the history of the past, and words of hope for the future, which I may give.

The period at the beginning of this century when this Church was formed, was a remarkable era in the history of the religious life of our land. It was an age of skepticism and of revival of faith. In Yale College in 1795 when Lyman Beecher was a sophomore in college, the College Church was about extinct; most of the students were skeptics and many were accustomed to call each other by the names of their favorite infidel writers, Voltaire, Rousseau, D'Alembert, etc. In 1782 there were only two students in Princeton College who were professing Christians. In the Episcopal Church, Bishop Provoost of New York, gave up his office "not expecting the Church to continue much longer;" and Bishop Madison of Virginia shared the despairing conviction of Chief Justice Marshall that the Church was too far gone to be revived.

The Methodist Church was as unfortunate as the other denominations; and for the three years ending in 1796 the total membership diminished at the rate of about 4000 a year. But this sad condition of decline gave way to a remarkable religious revival. In the West, beginning in 1796 and continuing with increasing power to 1800 and later, a wonderful revival swept over Kentucky and Tennessee, especially under the leadership of Rev. William McGee and Rev. John McGee, two brothers, one a Presbyterian and the other a Methodist minister. In 1800, during the progress of this great movement the first American "Camp Meeting" was held in Logan county. In the East, the quickening of

the Churches was no less remarkable, though less hysterical and more intellectual in form than the Western movement. The most striking phase of the Eastern revival was at Yale College. In 1795 Rev. Timothy Dwight came to the presidency of the college and by his fervent piety, catholic temper, and cogent intellectual preaching, turned into Christian channels the thought and life of the University. He preached for six months on the subject "Is the Bible the word of God?" The revival of 1800 unlike that of the "Great Awakening" of 1740 was not "done and over with at the end of a few years; it was the beginning of a long period of vigorous and abundant life."

Your pastor has said that it is not right for us to look backward only, we should look at the present and we should look forward. We are here at the one hundredth anniversary of a Christian Church and we may properly ask: What is a Church? For what does it stand? I think we can answer these questions with four simple definitions.

In the first place the Church is a temple. We come together upon the holy Sabbath for one purpose, to worship God. We have no altar here. Where has the altar gone? We believe that all the sacrifices have been taken up in that one great sacrifice—the sacrifice of the Son of God. But the spiritual altar is here in our Church building, none the less, though unseen. The connection between earth and the great white throne is established by faith. When we assemble on the Sabbath day, we meet to worship God, and alas for the Church if any other ideal is substituted as the object of our sacred gathering. Therefore, we should come to Church with reverence. Some people say "We can worship God in Nature". We are perfectly willing that they should revere God in his works on such hills as these, but, if they worship God in Nature, let them do as Ruskin did. "Whenever I go to the Alps, I pray," said Ruskin.

The Church stands for truth. The Church is not merely a temple; it is a school house. Christ's commission to his disciples was "Go and teach all nations". Phillips Brooks

used to say "Truth is not a jewel, it is a seed". A diamond once delivered to the saints is forever a diamond; a seed is but the beginning of a great transformation, and is a failure unless it develops into blade and ear. The precious seed of God is not given to us to keep, but to use. You cannot settle in hard form, what is the meaning of duty, or sacrifice. The principles are given to guide us, and every age and every Christian must work out the principles according to the circumstances of life. I believe we are presenting to-day a type of Christian teaching for which the world has long waited. Our theology is spiritual and not dogmatic; the legal conception of God having given way to the moral and the human. We have taken old truths and made them more practical by shifting the balance of emphasis. In the teaching of the trinity, for instance, we talk little of the battle of the attributes in the Godhead, the councils of the Triune God in Eternity; these are affirmed with silent, reverent faith; but the emphasis is on the Incarnation, the historic manifestations of God's nature and will in the person and the work of the Son of God. We are learning to-day to exalt the great essential truths of our faith, however valuable many secondary truths may be. We are content to proclaim the basal articles of our creed; God, Sin, the Atonement, the Forgiveness of Sin, the New Life through Christ the Son of God, the Hope of Immortality, and the awful Consequences of Sin. These truths constitute "simplicity as it is in Christ."

The Church is not merely a temple or a school house; it is a workshop. We have been delighted to hear those records of the industry of this Church, of its various organizations and societies that show to us that you have had what they call out West "piety below the elbows." We find it very hard to get in our Churches that kind of godliness. We have some members that can talk, and others that contribute money, and occasionally those that can pray, but the man who will work "in season and out of season," who will stand by us in every circumstance, is hard to find.

Dr. Edward Judson counsels all those who are more anx-

ious to begin a good work than to continue it, to read the parable of the Good Samaritan and notice the number of times the word "and" is used as an indication of the persevering quality of the Samaritan's charity: "He had compassion on him," "and went to him," "and bound up his wounds," "and set him on his own beast," "and brought him to an inn," "and took care of him," "and took out two pence and gave them to the host."

We are justly proud of the work our denomination has accomplished. The Congregational Church has contributed to America the Pilgrim Fathers; the great New England Colleges such as Harvard, Yale, Amherst, Dartmouth; the first American Foreign Missionary Society founded in 1810; the National Hymn "My Country 'Tis of Thee", written by Rev. S. F. Smith, a Congregational clergyman; and finally the greatest society for young people in the history of the Church, the Christian Endeavor Society, founded in The Williston Congregational Church of Portland, Maine. We think as a denomination we have accomplished something. But the question is "Are we being true to our responsibilities, and true to our heritage?" A man cannot run away from his backbone, they say, but he can forget his blood and the things which should stir his heart. We must be laborers indeed, adding constantly to our zeal, industry, perseverance, and the determination to make our record of service worthy of the blessings we have received.

The Church is more than a temple, schoolhouse, or workshop; it is a hospital. A Church is not merely a collection of all the people who are faultless in life; it is rather a band of those who, confessing their sins, are anxious to lead the higher life by the grace of God, and who desire to aid others in leading that life.

I believe that we should have the spirit of Christ more than we have; that we should understand that the Church is to help weak and sinful men and to send them on their good way into the kingdom of Heaven. We shall gain that spirit if we have in our hearts the love of Jesus Christ. God

will open ways for us if we serve him in faith, and men will learn that our kindness and help comes because God has implanted his grace in our hearts and through us his love is felt by those whom we influence—the love which comes by the way of God's throne of light and which is manifested in human words and deeds. And I would like to say to the young people who are here to-day: We want you to begin now as laborers in Christ's kingdom and to persevere to the end as did the men who founded this Church; and in the future may you continue to have the deep love of Christ in your hearts, that you may be able in this community to stand for truth, for righteousness, for everything which will make the lives of men holy, bright, pure, and strong.

I wish to congratulate you again upon this occasion, and to thank you personally for the pleasure you have given me in allowing me to be present with you. Let me extend to you the hearty felicitations of your sister Church in Pawtucket, that is interested in your celebration to-day and in your proud record of the past.

Chairman:

Rev. N. M. Waters will now address us on the subject, The Old Meeting House; A Story of the Church's Power in Community, Country, and Fireside.

REV. N. M. WATERS:

From the size of that subject I am afraid you will imagine I am going to keep you here a hundred years. But I will abridge.

I count myself fortunate to have been the guest of this Church to-day. This is a day of holy memory. There are three shrines in every heart upon which the soul hinges; the fireside of your father, the schoolhouse of your childhood, and this Church of the olden day. You know to-day as I came on top of these hills and rejoiced in the panorama of beauty, and then mingled a little with your people and began to feel your joy, and the memories began to crowd in, I

imagined how it must seem to be back home again. For yonder is the house where you were born, and down there is the spot where love came to you, and here by our side are your dead all asleep. And to-night when the twilight falls it may be you will see the shadows as they used to seem when you were a child; and the night-hawk will be in the sky; and maybe there will be a sound of some word that you remembered in the olden day. And yonder is the tree where the crow always sat; and over yonder is the barn where you tumbled in the hay; and there is the old-fashioned yard with the roses; and the bed of tansy that may be growing by the fence; and as you are here again you see these old faces; and the tides of emotion roll in upon your hearts to-day like the tides of the sea; and it is a holy memory. Then yonder in the valley was the white school house, and you don't forget the old blackboards where you ciphered, or the rostrum where you stood to recite, and where you first heard the names of the great men of the world; and over in that corner there used to sit that red-headed girl; she had freckles, but she was all the world to you. Life was a failure without her companionship; and she married a telegraph operator forty years ago, and went West. But let me tell you something. I think that in Heaven hard by the throne, after the mothers of men, will be the old maid school teachers, and they will blush for their modesty, and all the choir will sing their praise.

And the other shrine in our memory to-day is the old meeting house. Maybe some of you people of the younger generation have been born and reared in the city and been admitted to membership in the stately edifice, where you can hear the great organ roar, and have all the stateliness of large litanies; but I will not envy you because I went to church in a country place. And many of you did; and in those days I think the floor was bare, the walls were not papered, and the pulpit was near to heaven, and if they had any organ it was only a reed organ that had the tisic. I tell you one thing, when those old men of God stood up there in

that pulpit in the Church and all the Churches of that kind, and began to speak to you out of their hearts and out of the rich experience of the love of God in their hearts, there were boys and maidens in this pew who thought that they were prophets sent upon the earth; and when they read from that Book you thought you heard the word of God.

Now, my friends, the work of the Church is man making, man mending, character building. And God only works in one way, and that way is different from man's way. Man manufactures. God inspires. Let me illustrate. When I was a boy I was an adept in making wax flowers. You would not have thought it, but it was true. And when company came my mother would show them my handiwork, as our fond mammas insist upon showing the hand painting of the eldest daughter. I have requested my people not to do so, when I visit them. But I would take some wax and wire and put on the leaves and petals, and after that would curve the wire and adjust the angle; it was as fine a flower as you ever saw, but it was dead; it couldn't breathe; and it never begat a child. Not so, God makes the rose. The breath of the wind or the wing of the bird scatters a seed; it falls to the ground; then the wee thing begins to breathe, and by and by to be bathed with the tears of the night, and after a time there will be leaves and buds and blossoms—a lily or a rose with fragrant breath; with life. God made a lily by brooding, by inspiration, by contact. When God undertakes to make men He doesn't hammer them with hammer and tongs and saw. They are not made of conglomerating atoms. He only has one way; it is the way of life. It is the way of brooding. Do you know what a woman can do? Doctors may preach, and lawyers may pen, and the scholar may find some new truth each day; but I tell you this old world and the life of man are in the woman. What can she do? If you will watch her some time when you see God put into her hands a little lump of putty that will only cry or weep; and then see that woman kiss it and show it how to talk and how to think; and after she has done that,

giving her life by holy sacrifice by night and day. Then sometime she will say: What no law can do, what no mechanical force can ever accomplish, I have done. I have gotten a man. How did she do it? By loving it, by brooding over it, by caressing it.

When God wants to make men he sends after a mother a teacher, and after a teacher a preacher. And that is what the Church does, and that is why preaching will never cease to be. That is why in the forefront of every great step in this world's history there has been a man preaching the word of God. It is the personal training in the Church that makes the character. And there is another way of brooding over people. It is the Bible. People say the Bible is a book. Now the Bible will not affect people much if it is merely a book. I saw some wild strawberries to-day; I didn't pick them; I hope to pick them as I go back. They seemed so luscious; I could even see them between the lines of the speeches. Now, if I took those strawberries and put them on sugar and kept them until next winter they would be, I suppose, strawberry preserves. I wouldn't give a cent for a gallon; I would rather have one real live strawberry than all the strawberries the housewife ever put up. And that is why the man with a soul, with a love, is worth more to guide men; because, after all, books are only preserved men. The Bible to my mind represents the brooding power of God directly. Who is the greatest poet of this last hundred years? Tennyson. Who is the greatest prophet of our last hundred years? John Ruskin. Alfred Tennyson learned passages of scripture by rote when a child; and I can find nine hundred quotations from the Bible in those poems. It was the scriptures brooding over him. And John Ruskin tells us that better than college, better than his father's influence, better than art and reputation, were those night times between the age of eight and fifteen when his mother taught him to say, word by word, sixty of the chapters of the Old and New Testament.

And this old Puritan Church that gave us the Puritan

preaching, gave us the open Bible as one of the heritages of the Puritan dispensation. Your fathers laid the foundation; your fathers toiled here on these heights; and to-day you and I have come here to see the blossom of a century plant; not our work, but the work of one hundred years; for the work of the Puritan meeting house in New England is the work of man making, man mending, character building. And that is why wherever New England seed has been sown, has grown up the college man, the essayist, the prophet. Northampton furnished 250; and this little world behind these hills has sent out men into public affairs of state, men who have been the great teachers of men. This is the harvest. And that fact to my mind is the supreme thought of the meeting house; that its life is simply the building of manhood.

I listened awhile ago to those beautiful words of Prof. Wm. S. Tyler, as quoted by Prof. Thacher, when he described what the fathers had done here, and he told us the soil was rocky and the hills were rough and the tillage was hard and oftentimes the crops were watered with sweat and sometimes with dripping tears. All the time the fathers rode up and down the hills and built them houses and tried to get bread for the body, they had in mind the other thing, typified by the Church and academy, manhood, Christ-like manhood. And that is the one thing I hold fast to, and it makes me not afraid in these degrading times; for I am sure your heart has sometimes died with fear as mine has, as I have watched the dark days in St. Louis [and it is but throwing up a spray from the sea of trouble]; and when there have been all those fights and fires, and murders even, I have wondered and wondered and wondered what the end would be. But I have held fast to this—that the truth for which the meeting house stood has brought the Republic thus far safe through, and will bring us safe through to the end without any loss or damage.

A single clause, now, and I am done. I won't come back here at your next centennial to look into the faces of the

grandchildren; but I believe they will be better, and better looking than you. Why shouldn't they be? Our Father has taught us to bring forth character for ourselves and to put it in our children, and what profit is there if I were to gain the whole world and lose my own soul; and what is the advantage if I should live and my child should be blasted, or my neighbor's son should go astray?

Here followed remarks as to pamphlet to be published, etc., after which an anniversary hymn requested by certain Binghamton friends was sung in place of the anthem prepared by the choir, as there appeared to be no other opportunity for complying with the request.

It was now getting late in the afternoon. Many of the people were unable to remain longer; and it was expected that some would not care to remain; so an opportunity was given after the singing of the hymn, for all who wished to do so to withdraw before the solemn celebration of the Communion Service.

Dr. Edward Taylor, assisted by Rev. R. N. Ives presided at the table of our Lord. Brothers E. J. Tyler and Watson Jeffers officiated as deacons.



EVENING SESSION.

Commencing at 7:30 p. m.

Doxology.

Scripture reading by Rev. R. N. Ives—Psalm 90.

Hymn No. 636—“Even Me.”

PRAYER BY REV. R. N. IVES:

O God, our Father, we would come to-night with thanksgiving and praise to thee; thou who hast been our dwelling place in all generations; thou who hast given us a godly parentage; thou who hast given thy grace to those men thou didst guide in the past, for us to enjoy such a heritage as at this day. We thank thee for all the way in which thou hast led us in the past time, in the sunshine and even in the storm, days of brightness and days of darkness; equally good, else a loving Father could not have appointed them. We thank thee, O God, for what thou hast done for this thy Church in this place, giving it one hundred years of such precious light. We thank thee for those who have lived and gone to their reward, and through whose lives and influence the present generation has been moulded after thy likeness. We thank thee, O God, that it has been our privilege to know this Church; thy dealings with this people here; that it has been our privilege to have a little part in thy ministry in this place made so sacred and blessed; because of the faithfulness of thy servants, whom thou hast now taken to thyself. We thank thee, O God, for the good words that thou hast sent by thy servants from the mother Church and the sister Church and other friends; we thank thee, O God, for the faces of the friends here present; we thank thee for the sweet memories of those whose faces we can yet see; and those not visible to these eyes of flesh; yet they come to us in sweet remembrance and seem to walk with us, cheer us with their

good words, and uphold us by their faithful prayers, and stimulate us by their godly examples; we thank thee for these. We thank thee for this person who is the shepherd of this Church; grant that he may be abundantly filled with thy Spirit; and may there be perfect agreement between the pastor and the people, and all be co-workers with God, for the promotion of thy kingdom here. Grant, O Lord, that the good that now exists may go on increasing, and the leaven of righteousness here operating may increase its power till the whole lump be leavened. Grant, we pray thee, to prepare our hearts, as thy servants bring to us the good things that thou hast prepared for us to-night; and as we shall separate, God grant that we may be stronger in our work of ministry, and that we who try to preach the Gospel may preach Jesus Christ and him crucified as the only salvation for lost men; and may we be filled with the Spirit of God; may we go on doing the work of the Master more and more diligently. So bless all these brethren from abroad, and every brother and sister here present. O God, our Father, baptize us with thy Holy Spirit and keep us all by thy grace, through faith, unto everlasting life, through Jesus Christ our Lord. Amen.

Anthem by the choir.

Chairman:

A father and a bishop to us all of the Susquehanna Association, it is surely appropriate that Dr. Taylor should bring us the greeting from our Association. He will now speak to us concerning the Fellowship of the Churches and Greetings from our Association.

DR. EDWARD TAYLOR:

Personally, and in behalf of your sister Churches in the Susquehanna Association, I congratulate you upon an event of such sweet significance as this Centennial.

While every earthly society is destined to an epitaph, the

Church of God comes down through the centuries warm with an ageless life. Its branch in Harford has for one hundred years, like the orange tree, been constantly pendent with both blossoms and fruit.

"The trees of the Lord are full of sap." No human being can inventory the precious results, local and universal, from the formation of this Church. At home and abroad its members and converts have been spiritual yeast-cakes, whose leavening force will be increasingly and eternally felt. With Divine beauty this Century plant of the Lord blossoms here to-day.

To change the figure, the little one of long ago has become a venerable mother; we note with gratitude that she has age without decrepitude, and that time has scored its tally upon her fair form with a gentle hand, and that the decades have garlanded her with purity and grace.

"When God walks the earth his footsteps are often centuries apart." These one hundred years, which seem to us such a long stretch, are, in the arithmetic of the Eternal but one of the steps of the Infinite. Such thoughts make our convocation phenomenal. Summoned by a supreme event, our commemoration can be suitable only as it also is supreme.

We should use the past as a *guide-post*, not a hitching-post. The water that has gone by will not run a mill; but we can so review its work as to make most efficient the water now passing. The study of verbs is well, but adverbs also require attention. The "What" of those who preceded the present membership of this Church should be considered, and equally so their "How," for the former takes its mint-mark from the latter. Noting well their verbs and their adverbs, we shall know how, in every hardest work we do, we are only keeping step with the march of Omnipotence. Not one of these worthies abides; but the Church remains. The water flows away, but the river is before us. This is most appropriately a monumental occasion; raise the pillar.
But pour oil thereon!

The most important factor in commemoration is consecration. The lives that lift are lifted lives. To lift we must be high. It was thus with even our Blessed Saviour. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. So on Calvary's brow was he lifted, that we might be lifted, to lift the fallen. At a funeral, to one inquiring, the well-meaning undertake said, "This corpse joined the Church thirty years ago." A corpse in a Church can throb with life no more than one in a coffin. Hence to vitalize this Church and to send it along another century throbbing with heart beats, its members must have the blood of the atonement pulsating in their arteries. Then will it learn that "every cup which holds a self-sacrifice is a Holy Grail." Being determines doing. The prime necessity is character. Plutarch parables a man who tried to make a dead body stand upright. Failing, he said,—"Deest aliquid intus."—"There is something wanting within." Consecration to Christ and his world-purpose will transform that minus into plus and implete with the love that "poured the spikenard and spiced the sepulchre."

Why not another century? With a consecration integral, not fractional; nerved with Bible affirmatives; equipped with that battery of dynamics, grit, grace and sanctified gumption; ever responding "Here, am I" to the call of the "Great I am;" counting Christian service, not as a grind, but as a grand; honoring the Christly pedigree, which is better than any pedigree of imperial blood, centuries shall become aeons, and the brow of this ancestral Church will be diademmed with immortality.

Solo—"The Holy City," Miss Jennie Moore.

Chairman:

Rev. L. F. Buell, of Syracuse, preaches for us the Centennial sermon.

REV. L. F. BUELL:

Text taken from 5th Chapter of St. Matthew, 13th to 16th versc. (Herc verses were read.)

The Master is seated upon the mountain side. Around him are a group of disciples. It is the first Y. M. C. A. They are young in the service of the Master, if they are not young in years. As Christ looks upon them he sees the future of his Church. As we read the words at first we ask ourselves, as Christ looks into the eyes of his disciples, Is it possible he can call them the "salt of the earth," and the light of the world? Are the disciples, in their present condition, in the small glimmerings, which they have just received, are they the "salt of the earth?" Are they "the light of the world?" We say no, it is impossible. But there is another side to this, for if you come to it in this way, we see the Master as he looks into their faces and sees their want, treating them in a discourteous way, seemingly. Here are the disciples; here is the work. The Master looking back upon the history, looking back upon the past, and looking down upon the future, can see in the history of the past that the Jews have come down from what they were to what they are. He can see all that history of the Old Testament times; and he can see that the salt has lost its savor. All the world has lost its savor; the light has been put under a bushel; because they have not done what the Lord expected them to do. And therefore there is very little encouragement in the word as we look at it in that light.

Never did any one come to the Master without receiving words of comfort and cheer; never did one pour out his heart into the ears of the Great Teacher without receiving encouragement from him. He does not tell them they are not the salt, that they are not the light of the world. He tells them, "I see in you what you are to become. I see the manhood of the man. As I look into his face I see the life of Matthew the Evangelist upon the dark background of Levi the Publican. As I look into your faces I see the Church of Christ. As I look into your eyes that gleam with a new light you have never known before I see in you what the future of the Church is going to be." There is, therefore, encouragement in the passage. Hence the comparison, "ye

are the salt of the earth; ye are the light of the world."

What is the salt? Why are Christians like salt? Christians are salt and Christianity is like salt in its constituent elements. Salt is made up of chlorin and sodium. And just as salt is made up of chlorin and sodium so Christianity is made up of faith and works. And just as chlorin and sodium, when chemically united, form salt, when faith and works are united we have Christianity. What salt is, that the Christian is. A man may have faith and sing away for the rest of his life. He may look down on those beneath him and tell how holy he is, and sing away to everlasting bliss—everlasting hiss rather. Faith is having the valve of the heart open to the living power of the living Christ. Just as the telegraph operator sits with his finger on the instrument which can send a message over the world in a moment of time, so a man stands; to have his heart open is faith and to have it shut is unfaith. Work and faith go together. When a man tells you how much he has accomplished, how much he has given; that is boast. Faith and works; neither one have power without the other. But faith and works when they are chemically united, then a man can sit upon the clouds and sing songs, and go down into life and bring the past with him.

Men have talked about the doctrines of the Old and New Testament and have crossed swords upon them. You and I are not called upon to defend the Book of God. The Bible proves itself. The Christian says, "I believe in the Bible because it finds me, it brings up my heart and puts it before my eyes, so that I see it as I never saw it before." An African princess was told how beautiful she was; that there was no woman upon the earth so beautiful as she; and she desired very much to see herself. There was brought into the country a mirror; she took it and looked at her face, and when she saw how hideous she was she took the mirror and broke it upon the ground, and not another mirror was to be brought within that province. Why? Because it showed her herself as she really was; not as her friends told her, not

as the world flattered her, but as she was herself in the eyes of man and God, physically. The Bible shows us our lives and hearts. The Bible proves itself. But it is not all believing in the word. We should take our spades and picks and dig trenches and take the Word of God into the lives of men. If in the years gone by men had used as much energy in taking the water of Life, and taking it to living men, instead of discussing the quality of the water, the world would be much better off to-day. Faith and works spiritually united.

Christianity is like salt. In the first place salt makes food palatable. My little girl says: "Papa, I want some salt upon my meat" and pushes the plate away. The plate is taken and comes back to her with a grain of salt added, and she picks it up and eats it. The food is palatable because of the salt. There is much in life that we would push away. There is what we call trouble, there is sickness, there is discouragement, there is discontent brought about by one thing or another; but God tells us all things work together for good to those that love God. And when we take the truth and power of the living Christ and put it into the sickness and sorrows of our life, even they can be made palatable. We know in whom we have believed.

Salt is used also for nourishment. It not only makes food palatable, but it possesses a nourishing quality. Place the Church beside the side of the school. Education and Christianity go hand in hand, for culture is not complete without Christianity, good works are not complete without Christianity. It is needed to nourish the soul of man. Christianity is to the soul what salt is to the body of the human being. It is not only a help to digest the food, but it also comes to us as a preserver. It saves from decay and corruption. That which is tainted must be put out where it will be no longer offensive. Our Christianity is to come into contact with the life of the country to preserve it. We are to separate from us that which is tainted and to separate it from us as far as the east is from the west. God is not here in his world to compromise with evil. God is not here to

make any compromise with sin. That which is tainted is to be cast away, and that which is not tainted is to be preserved. But with meat in the cellar and salt in the attic, the meat will perish. The salt and meat must be brought together.

A man comes to me and says, "I am a business man. I believe in keeping business and religion separate." Another comes to me and says, "We need religion in this country; we are in the hands of those who are trying to rob the public till." A third man says, "Religion is one thing and politics is another, and they must be separated. They won't mix." But Christians are salt, and all the Christians in the United States and in Europe never can purify politics as long as they stay in the attic and let the politics remain in the saloon; never yet will we do away with the trust which makes some men richer and other men poorer. Salt is to preserve; and what good there is in business is to be preserved, and what of evil there is, is to be separated from the good and put away from us, and put away from us forever. And what there is of good in politics is to be preserved, and that which is evil is to be put away, as far from us as the east is from the west. It is to preserve, to save from decay; that which is already tainted is to be put away.

Christians therefore are salt. It makes palatable, it is nourishment, it preserves from evil, from decay.

The other word, "Ye are the light of the world." The Master says, "Ye are the light of the world." He also says, "I am the light of the world." How shall we harmonize these two statements? The sun when it comes up in the morning tells a world of men, "I am the light of the world." It creeps up to the zenith and there gives to us its greatest power, but by and by it goes out of sight. The stars soon come out and say, "We are the light of the world." Then the moon appears and with the stars proclaim to us, "We are the light of the world." All are true. The sun is the light; the moon and stars are the light. Christianity is the light and you and I are the light. Christ is the light and we

are his reflection. Christians are light; that light which penetrates and reveals. The light must take the place of the darkness. If you want to flood a room with light, open the windows and let the light come in. But all the power there is in the great world cannot drive out the darkness. It asks God to help it. And not until the great sun has come up and flooded the room with light, can light be said to take the place of darkness. An electric light does not take the place of darkness. Christianity is the light of our people. Christians in a town are to drive out the darkness of that town. And they are to throw that light as Christ shines in them and through them.

You and I helped to free the negro. Some of us fought with swords, and we have given our money to help make him free. But because our fathers and brothers fought to set him free it is no sign that he is capable of being free. Now something is to take the place of the darkness, and our money goes south that the negro may be educated. Something is to take the place of the darkness. There are young people out in the world. The Church goes down in the person of its members and they come into the Church, and they say, "Mr. Buell, you must not have any of these things." They say young people that come into the Church should sit down and fold their hands. Have they not professed that the darkness of sin has gone away from them? But I think it is the business of the Church to put something into the place of that which they have put away from their lives. I believe it is a duty of the Church to give them a good time in the service of God. God wants your ability, and he wants you to take that ability and use it for the service of the Master. Young man, with a voice that will reach out and thrill the hearts of those who listen to you as you sing of the glories of a heavenly life, God wants your ability. He wants you to pour out with that voice of melody that which speaks from the heart. He wants your voice. You men of business, who can conduct your affairs and at the end of the year have a balance on the right side of the ledger, God wants

your ability in the Church. He wants you to put your accounts and your strength into the work of the Church so that the Church need not go limping around with a crutch, asking for alms of people as if it were a charitable institution. Light is to take the place of darkness. This is the comparison, salt and light. There is a word of encouragement from the comparison.

Jesus Christ always sees the best in us. He takes it and works it into usefulness. Jesus Christ looked into the eyes of Matthew and saw the life of Matthew upon the background of Levi the Publican. Jesus treated him with respect. And if you wish a child to amount to anything, then you are to treat him with respect. Call a boy a boor, don't accept his words, and you will have a dishonest boy. If you treat him like a gentleman and have him understand that he is to treat you as a gentleman, then, ten to one, your boy will be a gentleman. We get from people according to what we put into them. We come into the Church and put little into it and expect to take a great deal out. But Jesus Christ appeals to the best that there is in us, and if you will put your best into the Church you will find that you will take the best that the Church can give out of it. What can you expect from Jesus Christ? You and I put so little into his service, but we expect to take so much out.

Here is a word of encouragement. Jesus Christ sees the best that there is in human life and takes it and works it into usefulness and power. He works them, the disciples, into apostles for the preaching of Christ here, there, everywhere, bringing men, through their words and through the Spirit which he has given them, into everlasting life. And he gives us a word as to the influence that is to be ours as we go through life. These influences have been going on through this town for a hundred years; a silent witness; the Church of God as the world's testimony to the power of the Lord Jesus Christ; a passive influence. And there has also been an active influence, and it has gone out in the pastors who have served you and from the members who now sleep

beneath the sod. This Church has lived for a hundred years, and already we can hear the tread as the years of the next century approach. "Ye are the salt of the earth." "Ye are the light of the world." Here is an influence which silently is to go out for God, a passive influence; and here is an active influence that is to go out for him and his truth. And this is the message which I bring to you: "Ye are the salt of the earth" so far as this community is concerned. "Ye are the light of this part of the world." A city which is set upon a hill cannot be hid. It must not be hid. Come out, then, with your pound of salt, with your ray of influence from your obscurity, come out from that which forces you into the back street, come out from your obscurity in order that you may shine for God and for his truth.

Young men, the fact that your fathers have lived well does not take this responsibility from off your shoulders. Because your fathers lived well, because they have so lifted up Christ that men have been called to him, they have left you a heritage of godliness; the responsibility is not taken from your shoulders. Rather speak of those who have preceded you because of the rich legacy which has been handed down from the past, that responsibility is increased and every man is to respond to his ability. Because in the last century two young women went out to preach Christ in our own country from this Church does not take from your shoulders the responsibility which is laid upon you. Rather it gives to you a legacy.

There are two ways of looking at the past. One is sitting down and folding your hands in complacency for what has been accomplished; the other is looking back in order that your hearts may be fired with the purpose. As you hear the years with their steady tread coming towards you, what are you going to make them? In this congregation of two hundred people as time runs, and to take the average, after fifty years there will not be more than half a dozen left; one hundred years goes by and all have gone. The past century is what your fathers and mothers made it. The century

which is now being ushered in, in the history of your life is what you are going to make it.

The Church is divided into three classes, Workers, Shirkers, Jerkers. Which are you? The Church is divided into two classes; those who go ahead and do something, and those who find fault because it was not done some other way. Which are you?

"Ye are the salt of the earth," but the salt that is in the attic need not grumble at the meat that is in the cellar. Let them come together for good. "Ye are the light of the world," but young men and women, the light which is hid under a bushel does not give light to those that are in the house. Ye are the city set upon a hill. It cannot be hid. Will you be like that city?

Now, even in our Church, we must be wide awake in our thought. The spirit of the Gospel remains ever the same, but the exercise of that truth varies from age to age. God bless you as you walk on through these years pouring out the light of the gospel which is in your heart, and preserving from decay that which already exists here, making it to be better, and putting away the evil from it. For Christ and his kingdom, in his name, I pray this blessing may be yours.

Hymn 293—"Jesus! With All Thy Saints Above."

Closing Words from our Mother Church.

REV. W. S. FRITCH:

I am sure this has been a glorious day to many. I shall always be glad that this invitation came to me to rejoice with you upon this occasion. I have felt that it has been good to be here. But I suppose the hearts of those who are united in Church work and Church service have been especially filled. It must have been to some who have come from a distance, formerly connected here, like coming to the home of your childhood. I remember how I used to go home, go through the old place, and go through the rooms, and then

go back to the work to which God called me with a loftier ambition. So will it be to you; so may it be to us all.

But what now at the close of our services? We have had a glorious day, physically. We have run in our minds the period of a century; hearts have been proud because of noble ancestry, and rightly so; but let us not be content with boasting of our noble ancestry. Remember the Jews when Jesus Christ came, boasted that they were the children of Abraham; and when Christ said they should be made free, they said Abraham was their father; they were never yet in bondage to any man. And Christ told them they that sinned served sin. And it places upon our shoulders greater responsibilities; that is what I would have you feel as you go from here, from this Centennial to-day. A greater responsibility for every advantage in your early environment. Opportunity always meets with responsibility.

Someone has said of the New England fathers that they were so spiritual that they had to cling to the huckle-berry bushes to keep from being translated. But the fact is—to their honor be it said—they did cling to the huckle-berry bushes, thus emphasizing the practical side of life together with the spiritual.

I am not going to keep you long; just a few moments. Should you be content to do just what your fathers did? I think not. Dr. Taylor has made this part of my speech already, and I shall never forget what he said, "Make the past a guide-post, not a hitching-post." There are some people, descendants even of Pilgrims, who have never gotten out of the Mayflower; then there are people who came out of the Mayflower long ago and have stirred up the whole continent. Wendell Phillips used to say, "Until we do better than our fathers we do not so well." Our fathers made good use of the opportunities they had. We have the benefit of their experience and larger opportunities, and if we do not better than they we do not so well. The question is not so much what the Pilgrims did, but what they would do, to the work for which God calls, so that the Church shall

not be blotted out from the light. For the nations that forget God and the Churches that forget God shall come into hell.

I need not tell you of the inmost desire in my heart for you, for the century upon which you enter to-night. God bless you, and may you hold up the hands of your pastor and not hold them down. God bless you that you may receive the words that come from his lips. We must keep the language of the closing year of this century. We must not think that we are specially serving God or serving man in the spirit of Christ when we quietly talk in the language of years ago. The use of the language of that day is very little understood by our young people. We must express it in the conceptions of the time in which we live. There is a deep gulf between the Church and the communities, simply because the Church has not learned to speak in modern language.

It has been said that the Church has lost its power. In some respects it is true; in a deeper sense it is not true. It is sometimes said that the ministers are not respected as much as they used to be. In some respects that is true; and in other respects not at all. Not because we wear clothes of a certain pattern and ties of a certain hue; not that. The man in the pulpit who is honest is to you as much respected as any minister was respected before. And I am glad that these externals are not considered any more. We ministers are put upon our manhood, and I think the coming generations will be more manly because they must rest upon their manhood. People no longer go to Church out of a sense of fear as they used to. There are losses and there are gains in the Church. If it is simply a mechanical coming together it does not amount to anything. We want it a gathering of love.

If your Church is to be powerful there are a few great principles which you must possess. First of all, your Church must stand for righteousness. The people who serve God here must be people of uprightness. And then the Church,

as it always has stood, must stand still for sacrifice. A selfish Church dies; and it ought to die, for it is a burlesque upon the spirit and character of Jesus. The community must realize that not only the minister, but all those banded together, are there to help the community; not to get something out of the community, but to put something into the community. The Church must always stand for a community, for God. I have seen that if on Sunday in the service the people are made to feel the presence of God, the gathering has not been in vain. We try to teach them, we try to teach theology, but that is not enough. Unless the people feel the presence of the Eternal God, the service has not accomplished the real purpose of a Church service; but if people go away feeling in their hearts that God was there, then the meeting has been a very valuable one.

I think we can sum this all up in just one word and that is Love, Love, Love. Drummond said that was the greatest thing in the world. Take the 13th chapter of Corinthians. The great climax you know is "Now abideth faith, hope, and love; but the greatest of these is love." If spirituality seems to be low in your Church and community, what are you in the Church to do? Love these people that are cold. If somebody says an unkind thing about you what are you to do? Love them. If there seems to be contention among the people of God, how shall you get rid of it? Love is out. Just as the sun chases away the night by shining on this world. That is the most powerful thing in this world. Self-sacrifice must be made; but after all, these other things are only sounding brass and tinkling cymbals without love. It is the power that God uses to bring all to himself; and you and I are real Christians just as we share that love with Christ. Mary came with the spikenard. I don't suppose she could have answered a question from the catechism, but she loved our dear Lord. She just poured the ointment of spikenard upon the feet of Jesus, and then kneeling she wiped the feet of Jesus Christ with the hairs of her head.

Friends of Harford, gathered here to-night, loving this old Church; if you want the coming day to be more powerful, and fraught with more lasting service to mankind than even the past has been you can enter upon this expectation with good hearts, if you bring forth the spikenard, the most precious things you have and break them, and pour your heart love upon the community. This is the highest message I speak. This is my last message to you; love, love.

REV. MR. MANWELL:

Among all those who are deserving of honor because of what they have done to make this Centennial celebration successful, we are not unmindful of our Choir who have labored so patiently; and let us, as they sing the closing anthem to-night, bear in our minds the fresh memory of their beautiful, sweet singing to-day.

Anthem by Choir.

Closing Prayer.

REV. W. S. FRITCH:

O Lord, Our Father, we thank thee for the memories of this day; and do thou consecrate every heart to thee more fully than ever before. May we go forth with one tongue and mind, trusting not in ourselves, but in thee, for thou art with thy people from generation to generation, even to the end of the world. May the power of Christ rest upon us and sweeten and strengthen our lives that we may bring forth good fruit. And may the grace of our Lord Jesus Christ, the love of God, and the Holy Spirit abide with you all forever. Amen.

OFFICERS AND MEMBERS
OF THE
FIRST CONGREGATIONAL CHURCH
AND SOCIETY OF
HARFORD, PENN'A.

The First Congregational Society of Harford was incorporated December, 1832.

PRESENT BOARD OF TRUSTEES.

Watson Jeffers, <i>President.</i>	Calvin D. Ransom.
Edwin T. Tiffany, <i>Secretary.</i>	John C. Tanner.
Edward E. Jones, <i>Treasurer.</i>	Edward M. Watson.
Daniel M. Farrar.	Alvah C. Salisbury.
Edward J. Tyler.	John Dixon.

The Congregational Church was organized June 15, 1800.

PASTORS.

REV. EBENEZER KINGSBURY, August 4, 1810, to September 19, 1827. Died March 22, 1842.
REV. ADAM MILLER, September 21, 1828, to December 1, 1881. Died December 1, 1881.
REV. JOHN MERRIAM, July 2, 1882, to October 7, 1884.
REV. REUBEN N. IVES, January 31, 1885, to March 1, 1886.
REV. NESTOR LIGHT, May 16, 1886, to June 15, 1895.
REV. JOHN P. MANWELL. July 1. 1896.

DEACONS.

John Tyler, 1803. Dismissed, 1810. Died May, 1822.
Obadiah Carpenter, 1803. Died December, 1810.
Caleb Richardson, Jr., October 1810. Died April, 1838.
Moses Thacher, January, 1811. Dismissed, 1825.
Joab Tyler. August, 1825. Died January 13, 1869.
Lee Richardson, August, 1825. Died June, 1833.
Preston Richardson, July, 1833. Died December, 1836.
Payson Kingsbury. July, 1833. Resigned, 1839. Died October, 1843.
Onley Thacher, March, 1840. Dismissed, November 30, 1854.

Jared Tyler, March, 1840. Died July 7, 1876.
 Tyler Brewster, February 3, 1866. Died February 24, 1885.
 Dennison K. Oakley, February 3, 1866. Dismissed, February 3, 1883.
 Edwin T. Tiffany, February 3, 1866.
 Wallace L. Thacher, November 3, 1877. Resigned, March 19, 1898.
 Edward J. Tyler, February 2, 1884.
 Calvin D. Ransom, April 30, 1898.
 Watson Jeffers, January 11, 1900.

Clerk of the Church.—Edwin T. Tiffany.
Superintendent of Sabbath School.—Edward E. Jones.
Examining Committee.—Rev. J. P. Manwell, E. T. Tiffany, E. J. Tyler,
 C. D. Ransom, Watson Jeffers, E. E. Jones, W. B. Hammond.
Chorister.—Urbane B. Lott.
Organist.—Miss Minnie Darrow.
President Ladies' Aid Society.—Mrs. H. M. Jones.
President Ladies' Missionary Society.—Mrs. J. P. Manwell.
President Y. P. S. C. E..—W. B. Hammond.
Superintendent of Junior Y. P. S. C. E..—Rev. J. P. Manwell.

MEMBERS OF THE CHURCH.

The year is the date of admission. Those who died while members of this Church are marked *. Members dismissed and recommended to other churches are marked r. Excommunicated persons are omitted. Names changed by marriage during connection with this Church, have the name by marriage after the dash. Present members of this Church are in *italics*. Names are recorded in the order in which they were received into this Church. Read across the columns.

JUNE 15, 1800.

*Obadiah Carpenter ✓
 John Tyler r ✓
 *John Thacher ✓
 *Mary Thacher ✓

*Ama Carpenter
 *Mercy Tyler
 *Mercy Carpenter

1800.

*Sarah Thacher

1803.

*Joseph Blanding
 Moses Thacher r
 *John Carpenter
 *Samuel Thacher
 *Thomas Sweet
 *Ezra Carpenter

*Huldah Blanding
 Sarah Thacher r
 *Molly Carpenter
 *Betsey Thacher
 *Nanna Sweet
 Mary Carpenter r

*Obadiah Carpenter, Jr.	Achsah Tyler r
*Elias Carpenter	*Abigal Sweet—Clafin
*Sally Chamberlin	Wright Chamberlain r
*Obadiah Thacher	*Elizabeth Thacher
*Anna Knapp.	
	1804.
Elizabeth Jones r	Patty Gere r
Elizabeth Whitney r	*Ichabod Seaver
*Mary Seaver	*Nathan P. Thacher
	1805.
*Elisha Bell	*Sarah Bell
	1806.
Eliza Sweet r	Nancy Howard r
*Abel Read	*Elizabeth Read
*John Tyler, Jr.	*Polly Tyler
*Polly Carpenter	*Joab Tyler
	1807.
*Caleb Richardson, Jr.	*Huldah Richardson
Mary Tracy r	
*Ezra Sturdevant	1808.
Sarah Cole r	
Betsey Cole r	Electa Cole r
Azebah Chamberlin r	Julius Chamberlin r
Lucy Follett, 3d r	*Lucy Follett
*Jemima Farrar	*Eliab Farrar
*Nancy Thacher	*Sarah Oakley
*Nancy Sweet	Charlotte Sweet—Richardson r
*Fanny Read—Summers	Thomas Sweet, Jr. r
*Huldah Blanding—Dunn	*Joseph Blanding, Jr.
*Sabinus Blanding	*Adin Blanding
Lucinda Carpenter r	Harriet Wadsworth—Tyler r
Jabez Tyler r	Mary T. Carpenter r
Thomas Thacher r	Mary Carpenter, 3d, r
*Washington Thacher, Rev.	Moses Thacher, Rev. r
Myra Thacher r	*Daniel Thacher
*Rebekah Thacher	Bethiah Thacher—Ellsworth r
*Polly T. Carpenter—Jones	Sarah A. Thacher r
*Mercy Carpenter—Thacher	Lois Carpenter—Handrick r
*Lyman Richardson, Rev.	*Achsah T. Carpenter—Tiffany
Lucy Miles r	*Lee Richardson
Olney Tiffany r	Arunah Tiffany r
*Sally Tyler	*Job Tyler
*Hannah Tiffany—Stanley	Nancy Capron—Stanley r
	Eliphalet Ellsworth r

	1810.
*Stephen R. Thacher	*Esther Richardson
*Martha Wilmarth	*Anna Stanley
*Eliza Greenwood	*Nabby Tyler
	1811.
*Milla Sturdevant—Tennant	*Asahel Sweet
*Hannah Kingsbury	
Tyler Thacher, Rev. r	1812.
	1813.
*Eunice Peck	Sarah Fisher r
Rebekah Dunn r	
	1814.
*Ruth Tiffany	
	1815.
*John Gilbert	*Polly Gilbert
	1817.
John Seymour r	Betsey Thacher r
	1818.
*Aaron Greenwood	Noah Tiffany r
Enos Thacher r	Samuel Thacher, Jr. r
Hannah Thacher r	Sarah Herrick r
Polly Follet r	Mary Thacher—Guile r
*John P. Dunn	Daniel C. Thacher r
*Clark Sterry Tanner	Daniel Seaver r
*Preston Richardson	*Sally S. Kingsbury—Richardson
Phebe Brigham r	*Philene Seaver
Philene Thacher r	*John Stanley
*Lydia Carpenter	Charlotte Seaver r
Jason Wiswall r	Sally Wiswall r
	1819.
*Daniel Oakley	Betsey Oakley r
*Fanny Sweet—Carpenter	*Sally H. Carpenter—Oakley
Mela Tiffany r	*Betsey Thacher
Dorothy Worth r	*Martha Tanner
	1820.
Eliza Thacher r	Onley Thacher r
*Noah W. Kingsbury	Mary R. Kingsbury—Tyler r
*Jotham Oakley	*Nancy Sweet

- | | |
|--------------------------------|----------------------------|
| *Peddy W. Adams | David Lyon r |
| Patty Lyon r | *Sally Green |
| *Elizabeth Lyon | *Rachel Tiffany |
| *Huldah Thacher | *Diana Runnels |
| Betsey Read—Norris r | Emily Read—Burns r |
| Lovisa Sweet—Thacher r | *Amanda Thacher—Greenwood |
| *Nancy Carpenter—Oakley | Eliab F. Blake r |
| *Amherst Carpeuter | Braton Richardson r |
| Isaac Lyon r | Alanson F. Williams |
| Augusta Sophia r | *Mehitable Gilbert—Thacher |
| 1821. | |
| *Caleb C. Richardson | *James Greenwood |
| *Betsey Greenwood | John Guard r |
| Fanny Guard r | *Alvira Thacher |
| 1822. | |
| *Austin Jones | *Lucina Farrar |
| Mariett D. Fuller r | *Lyman Follet |
| 1823. | |
| Emily Fuller—Burton r | |
| 1825. | |
| *Eunice Jeffers | |
| 1826. | |
| Sally Lyon r | Artemissa Thacher r |
| Clara Catlin Tyler—Clarke r | *Hannah Rice—Jackson |
| *Phebe E. Stiles—Carpenter | *Alvira Guile—Read |
| *Caroline Greenwood—Stiles | *Lucy Greenwood |
| Rockwell Guile r | *Seth Williston Thacher |
| *Shepherd Carpenter | *Charles Rice |
| *Abel Rice, Jr. | William S. Tyler, Rev. r |
| *Anna Rice | William W. Pride r |
| 1827. | |
| *Susanna Payne | |
| 1830. | |
| *Joel Hotchkiss | *Esther Hotchkiss |
| Calvin Hotchkiss r | *Lucretia Hotchkiss |
| *Mercy Tyler | *Anua B. Miller |
| *Susanna McFarlin | *Peter Thacher, 2d |
| *Emeline Thacher | *Eliza Read—Burns |
| 1831. | |
| *Loisa Thayer—Richardson—Allen | *Hannah Payne |
| *Charles Payne | Benuett Hotchkiss r |

- *Desdemona E. Gilbert—Parrish
 Betsey Thacher r
 Evelina Stanley—Farrar r
 *Cyrene Hammond—Green—Very
 Julia E. Thacher—Hawley r
 Armina Lancaster r
 Sally Read—Spencer r
Russel R. Thacher
 Richard Hotchkiss r
 *Abram Taft
 Nancy Read—Tobey
 Hannah Blodget r
 *Elona Blanding
 Mary A. Read—Wrighter
 *Elizabeth Taft—Withey
 Mary A. Tuttle—Stearns r
 Lorin Very r
 Sally W. Oakley—Tiffany
 Lucy A. Blodget r
 Sophia A. Richardson r
 Hannah Seymour r
 Temperance Guile—Blanding r
 Eleanor T. Farrar r
 *Orema Secley
 *Elizabeth Taft
 Sarah R. Ellsworth—Tiffany r
 Dexter Stanley r
 *John W. Watson
Maria Hotchkiss—Seeley

1832.

- Joseph Blodget r
 Emeline A. Farrar—Ward r
 Luther T. Farrar r
 *Nancy T. Thacher
 Eunice R. Fuller—Chapel r
 Thaddeus Fields r
 *Sally Loomis
 Phebe Peck r
 *Sophia Williams
 *Erastus Brewster
 *Peggy Thayer
 *Amanda M. Carpenter

- *Willard Richardson, Rev.
 Harriet Thacher r
 William A. Ellsworth r
 Emily Wiswall—Coon r
 *Densy Carpenter—Oakley
 Fanny Fields r
 John Peck r
 *Peter Williams
 Davis F. Thayer r
 *Submit Brewster
 *Sally Tyler

1833.

- Mary A. Sanborn r
 *Samuel Guile
 *Polly Sweet
 Caroline Stanley—Tuttle
Daniel M. Farrar r
 *Polly Guard
 Amos J. Rice r
 John Stanley, 2d, r
 *Isabella McIntosh—Wilcox
 *Payson Kingsbury
 *Betsey Tanner
 *Joseph Peck
 Eliza Watson—Tennant r
 Cyrene Very—Mullinex r
 *Roxa Rice
Hannah B. Guile—Coughlan r
 *Silence Richardson
 Sarah J. Wiswall r
 Eliza Guernsey—Alworth r

- Harriet A. Tyler—Richardson r
 *Hannah Guile
 *Abel Read, Jr.
 Saxy Seymour r
 Dexter C. Stanley r
 *Fanny Guard
 *Sally Rice
 *Eliab M. Farrar
 *Jared Tyler
 *Mehitable Richardson
 *Mchitable P. Lyon
 *Polly Peck
 Lebbius Lewis r
 Almira Carpenter r
 Loisa M. Case r
 Mary A. Follet
 *Mary Hart—Farrar
 Adah Carpenter—Abel r
 *Abel Rice

	1834.
*Betsey M. Thacher—Rice r	Seeley Wood r
↳ Mary P. Farrar—Godding r	
Platt Freeman r	Mary Freeman r
Jesse Carpenter r	Hannah Carpenter r
Mary A. Cooman r	*Sarah Guernsey
Polly W. Tyler—Guile d	
Obadiah Mills r	1836.
Jonathan T. Langdon r	Jane Mills r
Elizabeth Hotchkiss r	Sarah M. Mills r
Caroline Carpenter r	1837.
John D. Decker r	*John Swarthout
*Mary A. Leslie	Magdalina Decker r
Judith Mills r	Lydia Payne—Bushnell r
Polly L. Stewart r	1838.
Nancy M. Kingsbury r	Sally A. Lyon r
Julia A. Oakley—Hull r	Mary L. Kingsley—Nichols r
Margaret Osmun r	Mary Hannah r
Loisa M. Buck r	Julia Ann Lewis r
Sarah Bishop r	1839.
*Catharine Spearbeck—Thacher	*Adaline S. Richardson—Gardner r
Huldah A. Dunn r	Flora Estabrook r
*Sarah Olivia Loomis—Carpenter	*Susan McDowell
Nancy Guard	Mary M. Chamberlin r
*James G. Hotchkiss	*Nathan G. Brainerd
Sophia Guard r	*Susanna Guile—Breed r
*Thusa B. Taft	Dennison K. Oakley r
*Russel Tuttle	Amos Guard r
*Frances Lewis	Joseph F. Lyon r
↳ Jane Smyth r	Sophia A. Guard r
Stephen Torrey r	1840.
*Henry Dailey	Asahel Abbott r
*Mary VanBuskirk	↳ Amanda Dailey r
Emily A. Farrar r	Nathan Hawley r
*Loritta C. Oakley	*Elizabeth C. Conrad
	Adah M. Oakley—Hull r
Ira H. Parrish	1841.
Mariah More r	Horace G. Summers r

1842.

Kenneth A. Johnston r

*Edith B. Kingsley

*Mary Watson

Thomas D. Tenant r

Nancy R. Johnston r

*Leah Gillespie r

*John Kingsley

1843.

Susan M. Thomas

*Margaret Hardenbrook—Tiffany

*Harriet A. Hotchkiss—Payne

Clarissa Roe

*Lydia J. Oakley—Finn

Henrietta C. Kingsley

Cynthia A. Tiffany—Butler r

Stephen L. Greenwood

Loranda Carpenter—Lyon r

Betsey A. Carpenter—Lyon r

*Achsah Melissa Tiffany

Angeline Thacher—Moxley r

Hannah Tiffany—Walker

Hannah C. Farrar—Grenell

Harriet N. Gamble

Mary Jane Gillespie—Van Fleet

Elsie E. Dailey—Vanderlip

Mary Baker

Richard K. Gamble

*Anna Gamble

*Benjamin B. Roe

*Daniel T. Roe

*Nancy Maria Richardson

*John K. Gamble

George M. Gamble r

*Milbourn Oakley

*Clarissa B. Farrar—Roe

*Almira H. Avery—Wilcox

Ambrosia R. Kingsley—Evans

Deborah Allison r

Sarah J. Kingsley—Fuller

Catharine Guile—Gamble r

*Ary T. Packard

Harriet F. Brundage—Seymour

Lovisa Carpenter—Dimmick

*Sarah Jones

Sarah Greenwood

*Lucy Ann Greenwood

*Angeline Tiffany—Grinnell

Elizabeth M. Gamble—Tucker r

*Williston K. Oakley

Hiram C. Baker

Lucius B. Taft

*George Gamble

*Orton P. Jackson

*Margaret Roe

Henry W. Williams r

*Marietta W. Sweet

Mary Esther Avery—Gillespie ▽

1844.

*Elias N. Carpenter

Mary M. Root—Gibson

Jemima B. Thayer

1845.

Susan Buck r

*Sarah Brainerd—Farrar

1846.

S. Newell Thacher r

Cordelia Carpenter—Whitney

Phila A. Chase r

*William O. Baker

Julia M. Spearbeck r

Anna K. Gamble r

John B. Buck r

Maria S. Buck

*Ann H. Birnie

Julia A. Thacher—Watrous r

*Jane Whitney

Fanny S. Thacher—Greenwood r

Byington Thacher r

Eliza Oakley—Webster r

Mary Gamble r

1847.

*Dorothy Bell

*Cynthia Clark

*Jacob Clark

1848.

Amanda M. Seymour r

1849.

*Sarah Parrish

1850.

*Tyler Brewster

David Quick r

Lydia Maria Brewster

Caroline Quick r

1851.

Horace Little r

Abigail Little—Hammond

*John Leslie

Eliza Jane Burbank r

Adaline T. Thacher—Brewster r

Betsey A. Rice

William T. Lyon r

George W. Williams r

John F. Lyon r

Mary A. Leslie—Gillespie

*Martha Tanner—Brundage

Fanny M. Little r

Eliza Blanding r

Emma P. Gamble r

*Hannah C. Richardson r

Betsey M. Oakley—Jeffers

*Isaac Bird Greenwood r

Sarah M. Edwards r

*James Wilson

John M. Blanding r

*Sarah M. Little

*Benjamin Watrous

Julia A. Quick r

*Fanny Tingley

Amanda Thacher—Gillespie r

*Nancy Tanner—Brundage r

Samuel E. Lyon r

George I. Tingley r

Louisa T. Lyon r

Hannah Rice r

Esther Little r

Harriet M. Lyon r

Cyrus S. Johnston

*Adelia S. Dickerman r

Ann E. Read—Moxley

Josephine E. Blanding r

*Charles C. Edwards r

*Margaret Wilson

E. Martin Blanding r

Louisa T. Lyon

1852.

*Nathan T. Hull r

Helen M. Baker r

Ellen C. Park r

*Sarah Watrous

David B. Belknap r

*Mary L. Oakley—Peckham r

Sophronia W. Tyler r

1853.

*Ahner Stanton

Margaret Manson r

*Ebenezer Avery

Henrietta L. Allen r

*Angeline Stanton r

James Manson r

*Hezekiah Avery

1854.

*Alonzo Abel r

Harriet N. Abel r

1855.

- Eleanor Jane Thacher r
 *Hannah E. Carpenter
 Eliza L. Thacher—Stearns—Upham r
 *Jane Williams
 Nancy J. Carpenter r
 ✪ John S. Carpenter r
 *Henry J. Tyler
 ✪ J. Wadsworth Tyler r
 Eugene E. Blanding r
 Rachel S. Bell r
 *Laura O. Lindsey
 ✪ Amanda D. Gillespie r
 Julia A. Oakley—Gere r
 *Mary Miller
 Charlotte M. Jackson r
Edwin T. Tiffany
Julia Coughlin—Tyler—Estabrook
 Amanda A. Babcock r
 Emily A. Lyon r
 Ann Eliza Lewis
 *Sarah Perigo
 Nancy M. Tiffany
 *Joseph Moore, Jr.
 *John L. Tiffany
 ✪ Gardner J. Babcock r
Wallace L. Thacher r
 Albert B. Hotchkiss
 *Mary C. Allen
Samuel H. Oakley ~~✓~~
Marietta I. Jones
 Elizabeth S. Eaton r
 Minerva Percy r
- Elizabeth VanBuskirk—Tingley*
 Catharine A. Guernsey r
 *Evelyn S. Clark
Maria Potter—Hotchkiss
Betsey Carpenter—Darrow
 George M. Carpenter r
 ✪ Charles C. Payne r
 ✪ Robert G. Dailey r
 ✪ Charles L. Seeley
Nancy J. Sweet—Alworth
Mahala J. Watson—LeRoy
 ✪ Almira E. Leach r
Eliza K. Dickerman—Eaton r
Flavia C. Blanding r
 *Esther B. Tingley
 *George A. Lindsey
 *Demis E. Moore
 Martha Patterson
 *Caroline S. Miller—Tyler
Julia A. Carpenter—Sweet
 *Eunice B. Carpenter
 ✪ David E. Whitney
 Ralph H. Eaton r
 John A. Sophia r
 Amasa B. Tucker r
 ✪ Preston B. Williams r
 *George Lee Richardson
 *Leonora Very—Carr
 ✪ Daniel Chauncy Oakley r
 Benjamin F. Eaton r
 Jane Angeline Carpenter—Moore 2
 William Baker r

1856.

- Joseph McConnell*
 *Sarah Dixon

Ann M. Stearns

- Isaac Shultz Corwin r
 *Mary Tiffany Whiting
 Charles E. Bryant r
 *Margaret McConnell
 ✪ Clarinda Wilmarth r

*Mary McConnell

1857.

- Edward K. Richardson r

1858.

- Valara A. Corwin r
 William O. Bryant r
 Hannah Bryant r
Catharine Morrough—Stewart
 *Azor Thacher

*Harriet A. Thacher
Adaline M. Tingley
*Robert Hill
David W. Titus r
*Huldah Loesa Johnston

*Mary E. Watson—LeRoy
William J. Alexander r
Eunice O. Corwin r
X~~Eunice O.~~ Titus r
Cornelia A. Frear—Carpenter

1859.

*Robert Alexander
Sarah Andrews r
Emeline Chamberlin r
Margaret McMurray r

*Mary Alexander
*Mary Hill
Mary Patterson
Pamelia Palk r

1860.

Eliza Jane Decker r

1861.

Abby Sweet—Seeley r

James W. Belknap r

1862.

*Charles M. Parrish
X~~Linus W.~~ Moore r
Horace M. Lindsey r
Eudora Avery
Emerancy L. Lindsey

Newell W. Tiffany r
*Chauncey F. Moore
Polly E. Tiffany
Ann Eliza Carpenter
Eleanor Very

1863.

*Mary C. Green
*Emeline Oakley

X~~Margaret A.~~ Howell r
Elizabeth T. Gregg r

1864.

Wilbur Johnson, Rev. r

*Harriet A. Kingsley

1865.

Anna Julia Miller—Torrey r
H. Elizabeth Brewster—Marean r
William Alexander
Annie R. Tanner
Mary Ella VanBuskirk—Thacher
Thomas Sweet Miller r

Agnes B. Thacher
Clara M. Tiffany
Hannah Alexander
*Lodisa May Grinnell—Payne
*David Payson Brewster
Hugh McConnell r

1866.

*William Dixon
*Martha Kelley
Mary C. Tanner—Cole
Mary Catharine Green r

*Sophia Dixon
Augusta R. Miller r
Levo L. LeRoy
*Maria Thacher—Wellman

1867.

*Humphrey G. Parrish r
Edward J. Tyler
 *Sarah Dixon
 *Sarah E. Dimmick r
 ✓ Kate Dimmick r
 +Emma M. Roe—Miller r
Alpha D. Tyler r
Franklin L. Green r
 Sarah E. Moore—Tiffany r

Joseph McConnell, Jr.
 *Eleanor Hill
 *Nancy M. Tyler—Wilson r
 *Alice M. Dimmick—Carpenter r
Celia J. Edwards r
 Sarah Miller r
 Mary Bagley Brewster r
Almira C. Stearns r

1868.

Emma L. Tiffany r

Julia B. Parrish r

1869.

*Sarah C. Miller

*Alfred Sinsabaugh

1870

Mary A. Richardson r
Esther M. Sweet r
 *Jeanette Ira r
 *Lydia M. Tingley—Thayer r
Margaret Alexander r

Henry S. Sweet r
William James r
Florence E. McConnell r
 *Robert J. Alexander
Mary B. Alexander—Stuckey r

1871.

Amanda Sherwood r
Edna L. Seeley—Decker
 *Lucy B. Tingley
Sophronia Farrar
 *Sarah J. Tingley r
Milbourn O. Webster r
Amanda L. Moore—Brewster—York
 *Carrie VanBuskirk—Belknap r
 *Catharine McConnell
 *Sarah U. Wellman

**Marantha S. Thacher*
 *Addie A. Carpenter—VanBuskirk
 *Augusta Devine—VanBuskirk
Alice M. Tucker—Moxley r
 *Charles H. Miller
Hutchinson Alexander
 *James A. Williams
Mary A. Courtright r
Henry W. Wellman
Mary Follet

1872.

David Alexander
Joseph Matthews
Ella Carpenter—Grinnell—Birchard
Hattie F. Williams—Johnston r
Washington McConnell
Mary Manson—Bolles r
Ida H. Moss r
Fannie A. Mead r

*Ann Alexander
Derinda J. Matthews
Margaret Jennie Tanner—Gamble r
Lizzie E. Tiffany r
Julia L. Moore
 *Helen Mead
Clara Evelyn S. Brewster r
John Dixon

	1873.
*Henry Pennepacker, M. D. James Barnes r	<i>Abbie E. Gow</i> Elmer C. Webster
	1874.
<i>Amy A. Wilmarth—Titus</i>	*Carrie Brewster
	1875.
Jennie Pennepacker Myrtis E. Tingley—Clapper r	Emma L. Parrish r Ella Watrous
	1876.
<i>Willis B. Hammond</i> <i>Anna Patterson</i> <i>Ida S. Williams</i> <i>Helen A. Follet</i> <i>Sarah Sweet</i>	<i>William H. Patterson</i> *Joseph Williams Henrietta E. Roe r Harriet S. Jackson Anna Eastman r
	1877.
Jeanette Rogers *Loring O. Tiffany r <i>Mary Hill—Whitney</i>	<i>Eliza Osterhout</i> *Susan C. Tiffany
	1878.
<i>Susan Tyler</i> Flora May Hammond—Lowry r	<i>Evaline Tiffany</i>
	1879.
Edwin N. Hammond r Nellie Picket r	<i>Ida M. Tiffany</i> Martha J. Tiffany r
	1880.
Jane C. Gillespie—Hunt r <i>Elizabeth Jane Leslie</i> Mary L. Lott r	Margaret B. Gillespie—Tiffany r Carrie C. Rogers—Peck r <i>Pamelia Tiffany</i> r
	1881.
John Lorimer r <i>Watson Jeffers</i> <i>Jane Matilda Miller—Tewksbury</i>	Jennette Lorimer r <i>Asa M. Hammond</i> Helen Maude Spencer r
	1882.
John Merriam, Rev. r Mary E. Tyler—Fletcher r	James W. Bolles r
	1883.
<i>Lulu Tingley—Tingley</i> Rose Lott r	<i>Camilla Halstead—Sanders</i>

1884.

*Frederick Moss r
Maggie A. McConnell—Gow
Martha Alexander r
Edward E. Jones*

*Ida May Tingley—Benning
Sarah E. McConnell r
Susie K. Alexander r*

1885.

*Martha E. Hill—Tiffany
Mary Catharine Thacher
Mary A. Ives r
Anna Miller Tyler—Tyler r*

*Agnes J. Hill—Cameron
Alpha Tiffany Carpenter
Maggie A. Gillespie—Tiffany r*

1886.

*H. Judd Tiffany r
Anna M. Lindsey r*

Estella L. Tingley—Whitney r

1887.

*Henry M. Seeley
Mary L. Sweet
Winona S. Sweet—Osborne
Zada A. Hotchkiss—Hammond*

*Arta T. Sweet r
Frances E. Sanford—Sweet r
Fannie A. Tyler—Gardner r
Ida A. Savige—Chamberlin*

1888.

Albert W. Tyler r

*Dennis E. Baxter r
Sarah A. Alexander r
Hattie Sweet—Jones

1889.

*Maggie A. Alexander r
Nina M. Adams—Wilcox*

1890.

*Nettie M. Walker—Booth
Francis E. Darrow
Edward R. Tanner r
Anna C. Adams—Jeffers
Nora B. Hotchkiss—Matteson r
Ella Light r
Louise A. Beane
Lena L. VanOrsdale
Edith H. Wilcox r
Anna L. Bunn
Frank H. Brenchley
Arthur J. Gardner
Henry W. Jeffers
Mary E. Osmun*

*Nestor Light, Rev. r
William W. Adams r
Carrie S. Williams *Haldeman* ✓
Huldah M. Alworth—Gere r
Fannie I. Wellman—Gorton
Myra M. Loughridge r
Madilena Schuler r
Jennie Prutsman r
Rosa E. Barrigar r
John H. Barr
Henry VanKurin r
Allen Grow
George W. Osmun*

1891.

*Effie M. Darrow r
Evelyn E. Brundage*

**Daniel C. Brundage
Sarah Louise Brundage—Adams r*

1892.

William E. Teller
Harrie M. Melhuish

*Grace Teller**Jennie A. Melhuish*

1893.

Achlie E. Jeffers
Hattie A. Marean

*John S. Marean**Mary A. Belknap*

1894.

Olive Clinton

1895.

Urbane B. Lott
Ira J. Chamberlin

Katie A. Lott

1896.

Sumner J. Adams
John P. Manwell, Rev. ~~✓~~
John Tarbrake
Mame Carpenter
Jennie Louisa Darrow
Frances Janette Gillespie
Jean Agnes Follet
Lena Gertrude Stearns
X*Mabel Grace Sherwood*

Adelia Barnard Adams
Stella Florene Manwell ~~✓~~
Maude Carpenter—Wilmarth
Ruth Bell Ransom
Mary Elizabeth Gillespie
Helen Marion Gillespie
Lillian Eliza Tingley
Edith Ethel McConnell

1897.

Maria Stanton
Ezra Duncan Follet
Arthur Edwin Tingley
Calvin D. Ransom
Alvah C. Salisbury

Gertrude Brewster Stearns
Neil Clarence Follet
Lena Roberta Payne ~~Miller~~
Mary Ransom

1898.

Florence Lizzie Van Buskirk
Moses J. Chamberlin

Hiland Riley Estabrook
Emily Sweetser Chamberlin

1899.

Calvin P. Chamberlin
William Henry Sherwood
Myrtie May Ransom
Minnie Manzer
Walter Lewis

Anna Catharine Gillespie
Mary Louesa Rogers
Jane Chamberlin
Edith Pickett Burdick

1900.

Clyde Anna Patterson

ERRATA.

Page 28. The last sentence in the paragraph regarding Rev. John Merriam, belongs to the next paragraph, Rev. Reuben N. Ives.

Page 29. It was estimated that the Church Roll would number 950 names. When the Roll was revised and written, subsequently, the actual count was 877.

